Republic of the Philippines
Department of Interior and Local Government
BUREAU OF JAIL MANAGEMENT AND PENOLOGY
Cordillera Administrative Region
BUGUIAS DISTRICT JAIL
Bangao, Buguias, Benguet

MISSION TO THE PHILIPPINES 2025

David Clarke

Mission To The Philippines 2025

Preaching the Gospel in the Jails Of The Northern Philippines

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DEDICATION

This record of the mission to the Philippines is dedicated to the brethren of **Prisoners of Christ of the Philippines (POCOP)** and to those pastors, teachers, and evangelists who labour among prisoners and former prisoners. Many who now preach Christ once lived in darkness and were themselves imprisoned for crime. Yet through the sovereign grace of God they were called out of darkness into His marvellous light and are now engaged in bringing the gospel of Jesus Christ to those still in chains. May the Lord continue to bless the preaching of the gospel among prisoners, remembering the words of our Lord:

"I was in prison, and ye came unto me." (Matthew 25:36, KJV)

AUTHOR'S NOTE

The pages that follow record the continuation of missionary work begun in the Philippines in 2002 through the ministry of **Trojan Horse International Christian Mission**. The purpose of this report is to document the work of preaching and teaching the gospel of Jesus Christ to prison inmates and prison staff in various jails in the northern Philippines. Those engaged in this labour include former prisoners who, having been converted to Christ while in prison, now seek to bring the same gospel to others who remain in chains.At the end of this mission record a doctrinal appendix has been added entitled: **"The Scriptural Doctrine of Predestination."** This section has been included for the benefit of the brethren of **Prisoners of Christ of the Philippines (POCOP)**, and also for pastors, teachers, and Christians both in the Philippines and in the United Kingdom, so that the missionary work described in this record may be understood within the wider framework of the doctrines of sovereign grace as taught in the Holy Scriptures.

A Work of Sovereign Grace Among Prisoners

The work recorded in these pages is not the story of human effort, but a testimony to the sovereign grace and providence of God.

What began with the conversion of prisoners within the walls of New Bilibid Prison, Muntinlupa City, in the Philippines grew, by the good hand of God, into a continuing labour of preaching and teaching the gospel among men whom society had long forgotten. Those who once lived in crime and darkness were themselves brought to repentance and faith in Christ while still in prison, and afterwards became instruments in bringing the gospel to others still in chains. Thus the mission described here stands as a living illustration of the power of the gospel of Jesus Christ—that the Lord is able to save sinners, transform their lives, and send them forth as witnesses of His grace.
As the Scripture declares:

"The Son quickeneth whom he will." (John 5:21, KJV)

INTRODUCTION
Mission to the Philippines (2002-2025)

The work began in **August 2002**, when William Ola Poloc—once a prisoner in New Bilibid Prison—was commissioned by David and Michael Clarke, Directors of **Trojan Horse International Christian Mission**, to undertake evangelistic work in Baguio City Jail and other prisons in the northern Philippines.William Poloc's own testimony, recorded in *Called From Darkness Into His Marvellous Light*, forms the spiritual foundation of this mission. It is the story of a man redeemed by Christ while still behind bars, who afterwards went forth as an evangelist to proclaim the doctrines of sovereign grace to men still living in bondage.
In **December 2002**, the first baptisms took place inside Baguio City Jail and Benguet Provincial Jail. These baptisms were a visible witness to the inward work of God's grace in the hearts of those who had believed the gospel.From that time forward the work continued to grow. Through preaching, teaching, pastoral visits, and the faithful labours of men transformed by the gospel, congregations gradually began to take root across the northern Philippines. Over the years, men who were once prisoners became pastors,

teachers, and evangelists. Churches were established, believers were instructed in the Scriptures, and the gospel continued to spread beyond the prison walls.Today more than **ten churches** trace their beginnings to those early days when William Poloc opened the Scriptures to inmates and pointed them to Christ, the One of whom the Scriptures declare:

"The Son quickeneth whom he will." (John 5:21, KJV)

This present mission diary records the **continuation of that work**. In **November 2025**, we travelled throughout Luzon, visiting five jails, speaking at the **Philippine Military Academy**, meeting former inmates who are now serving as pastors, and witnessing the fruit of more than two decades of gospel labour.The purpose of this journey was not merely to encourage those engaged in the work, but also to confirm and strengthen the ministry first begun in 2002, ensuring that it continues to remain firmly grounded in the doctrines of sovereign grace—those Reformed and monergistic truths concerning man's ruin in Adam and God's sovereign salvation in Christ.The entries that follow are not polished essays or theological treatises. Rather, they are a faithful chronological record of meetings, journeys, conversations, providences, and challenges encountered during the mission.They describe the real work of gospel labour—sometimes joyful, sometimes difficult, yet always under the guiding hand of God's providence.Whether in prisons, mountain towns, churches, academies, or private homes, we repeatedly encountered the same testimony: the gospel that had been sown many years earlier had taken root, and men once living in darkness were now labouring as pastors, teachers, and evangelists.It is my prayer that this record will serve both as **an encouragement and a witness**. An encouragement to those who labour in difficult places, demonstrating that no heart is too hard and no prison too dark for the light of Christ. And a witness to future generations of believers in the Philippines and beyond, recording what God has done—and continues to do—through weak instruments who trust in His sovereign grace. For it is the Lord alone who gives life, who

calls sinners to Himself, and who builds His church even in the darkest places of the earth.

> *I will build my church; and the gates of hell shall not prevail against it." To God alone be the glory.* Matthew 16:18 (KJV)

David Clarke Director Trojan Horse International Christian Mission December 2025

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MISSION TO THE PHILIPPINES 2025

This mission to the Philippines in November 2025 arose from a most unexpected chain of providences—stretching from the mountains of Baguio, to the plains of Pakistan, to Manchester in the United Kingdom.

In recent years I had been in communication with **Pastor Anil Anwar** of Rahim Yar Khan, Pakistan.

Rahim Yark Kahn

Leigton and Pana

I had helped him and his small fellowship organise themselves into what is now known as *Christ Church Bierton Particular Baptists*. It was through this work in Pakistan that I became acquainted with **Leighton Medley** and his wife, **Pana**, both of whom had undertaken Christian ministry in that country. Their interest in the doctrines of grace and the advance of gospel work later became the spur for this 2025 mission.

Earlier in the year I received an invitation from our long-standing friend and co-labourer **William Ola Poloc** of Baguio City.

Family at Baguio

William Poloc and Family

This invitation was a follow-up to my visit in 2020, when I had ministered among the Christ-Centred Churches of Northern Luzon. William himself had been the first inmate to be released from **New Bilibid Prison** (NBP) in August 2002, having served fourteen years on a charge of homicide. His conversion—from a life of sin to faith in Jesus Christ—is recorded in his testimony, ***Called from Darkness into H s Marvellous Light.***

Since his release in 2002, William's ministry has grown remarkably. With the help of fellow pastors and former inmates, he has founded twelve Christ-Centred Churches across the northern provinces of the Philippines

William, Rodell Eddy Jun Pastors

His labour continues to bear fruit among prisoners, families, tribal communities, and local churches.

When William invited me to return in 2025, I immediately suggested that Leighton accompany me. Both he and Pana readily expressed their desire to take part in gospel ministry abroad. However, in the weeks that followed I suffered ill health and feared I would be unable to travel. Leighton then offered to go without me, believing it was the Lord's will that some representation be made to the churches that year.

By God's goodness my strength returned, and I booked a flight to the Philippines so that we might undertake the mission together.

Our purpose was threefold:

1 **To accompany William Poloc** and support the pastors labouring with him.

2 **To preach and teach** in several jails, including facilities under the

Bureau of Jail Management and Penology (BJMP), and in both the Maximum and Medium Security Compounds of New Bilibid Prison.

Our First Jail Visit

BJMP LaTrinidad

3 **To encourage the brethren**, especially former inmates who had been converted in prison and were now serving the Lord as pastors, teachers, and evangelists.

Encouraging The Inmates

The work in New Bilibid Prison holds a special place in my own history, for it was there—through the ministry of inmate-pastors

such as **Lucas Dangatan** and **William Poloc**—that my own brother, **Michael John Clarke**, was brought to faith in Christ during his long imprisonment.

The Big House

New Bilibid Prison

My return in 2025 was therefore not merely a missionary journey, but a personal thanksgiving to God for His mercy and a continuation of work that began more than twenty years earlier.

What follows is a full and faithful account of the events of our mission, written each day as they occurred, then compiled and rewritten here for publication. The appendices supply the historical background essential to understanding this work, including doctrinal clarifications raised during the mission, and testimonies relevant to the continuing ministry in the Philippines.

DAILY DIARY

Saturday, 1st November – Travel to the Philippines

I departed London Heathrow on Saturday, 1st November, flying

to Doha. There I met **Leighton and Pana**, who had travelled from Manchester. Together we boarded the connecting flight to Clark Airport International.

Clark Airbase

Claak International Aiport

Upon arrival at **Clark International Airport**, we were met by **William** and his son, who drove us through the long mountain ascent to Baguio City.

We arrived close to midnight, having spent Ps 2,900 on fuel for the journey.

Bishop Poloc

William Driving

View of our accommodation

Accommodation had been arranged in a clean three-storey home. Each of us was given a private room—simple, quiet, and entirely sufficient for the work ahead.

Sunday–Monday, 2nd November – First Meetings and Doctrinal Questions

On Sunday we met with the saints at **Baguio Christ-Centred Church (BCCC)**. Leighton preached three messages on the Christian family: the duties of husbands, wives, and children. His teaching stirred several questions, including the meaning of Paul's statement that *"the woman shall be saved in childbearing."* Leighton connected this with the promise concerning the **seed of the woman** in Genesis 3:15, which led to a lively and useful discussion. I was reminded of similar matters I had addressed in my own book, *Eldership is Male*. See further publications at the end of this book. See our Further Publications at the end of this book.

Later that day and into Monday morning, we discussed a number of doctrinal subjects raised by William and several brethren. These included:

Our Accomodation

Baguio

The Civil Engineers Office

Leighton, William and David Below Men on the mission

1 The salvation of infants dying in childbirth

2 Predestination, and whether the divine decree is best expressed in *supralapsarian* or *sublapsarian* order

3 The identity of the "sons of God" in Genesis 6

4 Whether the Lord Jesus experienced any separation from the Father in His death

5 Where the angels created in the immage of God ?

6 It was due to these dicussions William sent me a copy of Baguio Christ Centred Chuches Confession of Faith.

With reference to the salvation of infants I have recorded this issue in *Let Christian Men Be Men* in the chapter I join the Bierton Strict and Particular Baptist Church. See quotaion in the **Appendix 1** of this book.

On predestination, it was suggested that my suprerlapsarian view of predestination made God the author of sin but William's view was sublapsarian. I maintained that all whom God saves are saved solely in Christ and by virtue of their election and union to Him, while also affirming that the secret purposes of God in matters beyond revelation must be left to His sovereignty. The fuller explanation I later prepared, in both English and Tagalog, appears in **Appendix 2**.

Regarding Genesis 6, I stated my belief that the *sons of God* refer not to angels, but to the **Godly line of Seth**, descended from Abel, whose line had been violently cut off by Cain. **See Appendix 3** of this book a subject we can deal with bank in Englnd.

One the question of whether the Lord Jesus was seperated from His Father at his death or endured any separation from the Father has been treated in Apendix 5 my settled is that **no such separation occurred**, for the union of the Godhead cannot be divided.This was a recent point view that there was a moment seperation but I had dicovered this error among some Preterists of late. This I treat in **Appendix 4** of this book.

It was than I asked William to give me a copy of their Articles of Religion or Confession of Faith - a confession that shows their reformed view of soteriology. See **Appendix 5** of this book. In this appendices I include the Articles of Religion that our Trojan Horse Internatinal mission was based upon, as published in our book Trojan Warrio's 2002. I am thankful for this confermation of their doctirnal content. In this **Appendix 5** I include a transcript of our original misson statement dicussed in peron with Michael within New Bilibid Prison in December 2092. Please see YouTubes videos: Trojan Horse Mission, The Beginnings part 1, The Vision and Our Doctirnal Basis. Please take time to digest.

That evening we bought Ps 4,000 worth of refreshments for the church, then returned to our lodgings. Over a simple meal of chicken and rice, we reviewed our forthcoming schedule. It was agreed that

Leighton would preach the following Sunday, and that we should request permission from **Lucas Dangatan** to enter both sides of New Bilibid Prison—three hours in each compound. I also asked whether a visit could be arranged to see **Robert Lizardo**, whom I had not seen since 2003.

Tuesday, 4th November – Teaching Sessions

Leighton and Pana attended the daytime church sessions. William meanwhile drove me to purchase a local SIM card for my phone. I arrived in time to hear the conclusion of Leighton's final message—a stirring series on **Spiritual Warfare**.

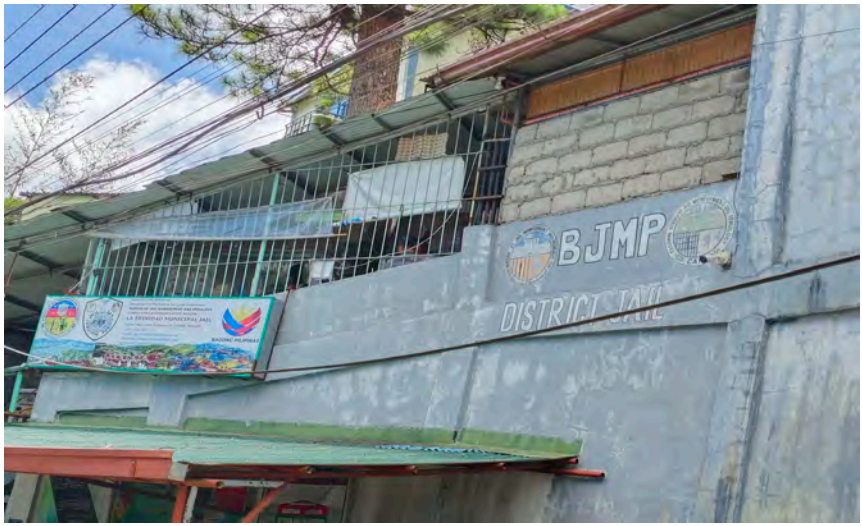
We connected my laptop to the Smart TV and presented **Part 1 of the Mission to the Philippines Keynote**, outlining the historical background of the work.

Afterwards William took us to a nearby food mall to purchase supplies.

Wednesday, 5th November – The Suffering Servant

Leighton delivered a seminar on **Isaiah's Suffering Servant**. It was a profitable session, though my day was somewhat hindered as I had forgotten my wallet—a reminder that missionary work is not without its small inconveniences.

Thursday, 6th November – BJMP La Trinidad



LaTrinidad Jail **Eric and the Poor Chickens**

We travelled to the District Jail in **La Trinidad**, having purchased six live chickens on the way—customarily prepared by the inmates. I cannot say the prospect of witnessing such preparation appealed to me.

Our Next Prison

Inmate at LaTrinidad District Jail **Leigton Speaking**

Inside the jail we took photographs and brief video clips for record-keeping. During the allotted programme, Leighton preached on **The Prodigal Son**, and I gave an account of why we had come and

the history behind the work.

Distribution of necessary Items **Listening From the Side**

Returning to the church later, I spent time with **Oscar M. Basana**, one of William's teachers, and we spoke at length about our respective histories and ministries.

At **SM Mall**, we paused for ice cream. William then attempted to

take me to the bank, though I could not retrieve my PIN. To resolve matters, I transferred £400 to William via MoneyGram using the church Wi-Fi.

Calling In At The Mall

We Break for some Icream

We also purchased pens and notebooks for the inmates in **BJMP Buguias** and **BJMP Bontoc**, whom we were to visit next.

Friday, 7th November – BJMP Buguias

We set out at **5am**, travelling nearly five hours through steep and winding mountain roads to reach **BJMP Buguias**.

MOUNTAIN PROVINCE
MOUNTAIN PROVINCE DISTRICT JAIL
BUREAU OF JAIL MANAGEMENT AND PENOLOGY
"Changing Lives, Building a Safer Nation"

Mountain Province

Buguias

BJMP Buguias Jail **Inmates Buguias**

Joining us were **Brother Eddy**, **Jun Dominguez**, **Eric**, **Rodell**, and several members of the church. Along the way we purchased **nine live chickens**, a customary provision for inmates

Breakfast at the Civil Egineer's

Lounch After our Mission

Before entering the jail, we visited the **Chief Civil Engineer**, a relative of William, who received us with warmth and offered coffee and local snacks. His support for the ministry was evident, and he expressed gratitude for the gospel work undertaken by William and the churches.

Upon arrival at the jail, we discovered that the officers had expected us the previous day, and the regular visiting slot had been allocated elsewhere. After discussion, they kindly permitted our entry, allowing the ministry to proceed.

Inside, around **fifty inmates**—men and women—assembled wearing the standard yellow shirts and brown trousers of BJMP detainees. They sang two spiritual songs in unison, and their voices filled the small hall with unexpected strength.

William introduced our party.

I then explained:

Who we were,why we had come, how I first met William in New Bilibid Prison many years ago, andhow the testimonies of former inmates had continued to bear fruit.Leighton preached once more on **The Prodigal Son**, setting forth the Father's compassion toward sinners. His message was well received. Pana was then invited to share her testimony—a heartfelt account of God's grace in her own life.

Afterwards we distributed **notebooks and pens** to those enrolled in study programmes, along with **Bibles** for the facility.

Following the service, we travelled to meet **Robert Lizardo**, a man I first knew in 2003. He warmly renewed acquaintance. He shared his phone number so that I might obtain his Messenger contact through his daughter. We took him for a meal and prayed with him before parting.

His fuller story appears in **Appendix 3**.

We returned early to rest, for we were to leave at **5am** once more for the distant mountain jail of **Bontoc**.

Saturday, 8th November – BJMP Bontoc

In the early hours I wrote several diary notes and became increasingly convinced that we must compile a **Register of BCCC Associates**—a structured record of:

short biographies, conversion testimonies,ministry experience, photographic documentation,and contact informationfor the many workers associated with Baguio Christ-Centred Church.

William and the Pastors

Many of these men had once been inmates; now they were gospel labourers in jails, churches, and outlying communities. Such a register would form the foundation for a **Field Manual for Prison Evangelism**.

Our journey to **Bontoc** took us deeper into the Cordillera mountains. We arrived shortly before 7am; nothing was open for food, so we proceeded directly to the jail.

With the help of Eddy and the brethren, we carried supplies inside. I introduced our mission, giving a brief history of our work in New Bilibid and the origins of the Christ-Centred Churches.

Leighton then spoke from **Acts 4**, emphasising the boldness granted to the apostles and the power of the Holy Spirit in gospel witness.

Afterwards we refuelled the vehicle for **Ps 2,003**, drove the long road back to Baguio, and purchased **Jollibee** meals (Ps 900) before retiring for the evening.

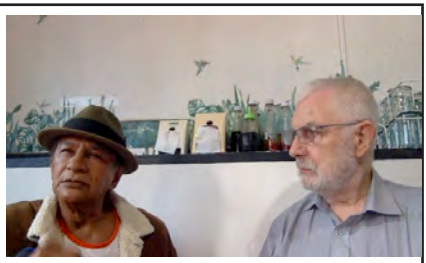
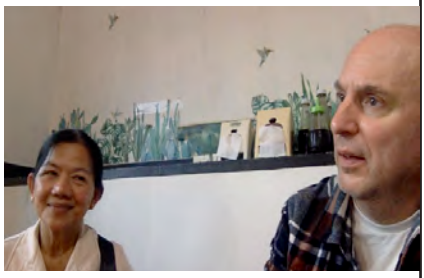
Sunday, 9th November – BCCC and Interviews

We attended worship at **Baguio Christ-Centred Church**, where Leighton concluded his exposition of **Isaiah 53**, setting forth the sufferings and atoning work of our Lord.

After the service, we had lunch with **Eddy and Maralin**, who kindly hosted us. Following the meal, we recorded several **video interviews**, including:

Video Playlist https://www.youtube.com/playlist?list=PLdvSzG42sqfi21dOPD4LAYDc15Ni-y2mG

The Testimonies

	
David and Jun	**David and Edd**
	
David and Pana	**Leigton & Anna**

Jun Dominguez Eddy Boy "Negro" de la Cruz Pana Anna

These testimonies were moving and will serve as valuable historical records. (Eddy's spoken testimony appears in rewritten form in **Appendix 5**.)

Later, I attempted to telephone **Robert Lizardo**, but the signal failed repeatedly.

Monday, 10th November – Typhoon Rains and Planning

Heavy rains from an approaching typhoon prevented outdoor travel. We remained indoors for much of the day. The enforced pause afforded time for reflection.

The Typhoon

The Tornado

Collecting the Rain

I proposed recording a **formal interview with William**, covering:

his conversion and early ministry, the beginnings of the work in Baguio, the establishment and growth of the Christ-Centred Churches, the doctrines of grace (monergism vs synergism), and our schedule for November.This recorded material would later serve as an important historical and theological reference.Hoe ever his autobiology is available at the following URL, ***Called From Darknaess Into His Marvellous Light***.

Tuesday, 11th November – Travel to Manila

The rains continued. We visited **SM Mall** to buy a dress for Anna

and to sit briefly for coffee. William later drove us to the church building, but the typhoon had disrupted the Wi-Fi and electricity.

I recorded a short video titled **Mission to the Philippines 2025**, the transcript of which is reproduced in **Appendix 4**.

We then purchased a SIM card for Anna and collected the written testimony of **Brother Eddy**, who afterwards invited us for a meal.

At Eddy and Maralyn Bakarette

Unable to reach **Lucas** regarding prison entry formalities, we decided to travel to Manila and stay the night in preparation for our visit to **New Bilibid Prison**.

The journey from Baguio to Manila was long—more than **twelve hours**. After two hours of descent, we left the cool mountain air behind and entered the heat of the lowlands.

Our Hotel

WALNUT HOTEL
ROOM 216
THIS CARD IS PROPERTY OF WALNUT HOTEL
PLEASE SURRENDER UPON CHECK-OUT
UPON SURRENDER OF THIS CARD, A CORRESPONDING
GATEPASS WILL BE ISSUED.
In case of lost or damaged a penalty of Php 200 will be charged to the corresponding customer
NOTE: The management reserves the right to file a complaint to troublemaking customer
FREE WiFi
password: Walnut01

Our Hotel

We lodged at the **Walnut Hotel**, room 216, for **₱750 each** (I received an OAP discount). The air-conditioning proved so effective that I turned it off during the night.

Wednesday, 12th November – New Bilibid Prison (Maximum & Minimum)

Security procedures at New Bilibid Prison were stricter than in previous years, including the presence of **sniffer dogs** to detect illegal substances. Two of our helpers were denied entry for lack of proper identification.

Nevertheless, Leighton and I were granted access to both compounds. **Lucas** and **William** met us inside, and a large gathering of inmates assembled for the programme.

Medium Compound

Ministering to Inmates at Medium Securty

Medium Compound

Ministering to Inmates at Medium Securty

I spoke first, recounting the history of our earlier missions and the testimonies of men whose lives had been changed through the gospel within these walls.

Leighton followed with a message of encouragement.

Afterwards, we visited a mall in **Muntinlupa**, where I had my hair and beard trimmed for **Ps 600**—a small but refreshing mercy after the heat and humidity.

In the evening we went to see **Lucas's accommodation** at the Soriano Compound, where **Neola** and **Robert Lizardo** also resided. There I met Robert's daughter, **Marcias**, and obtained her Facebook details to ensure future contact.

Leighton and Pana preferred to stay in a hotel, but one was too distant and another too costly. William located suitable accommodation at **₱750 per room** (128 Cor. Summitville, National Road, Putatan, Muntinlupa City). We were to be ready at **5am** for the Medium Security Compound the next day.

Thursday, 13th November – Medium Security Compound and Return to Baguio

We arrived at New Bilibid **Medium Security Compound** at 5.30am. William had briefly encountered car trouble due to a water leak, but he soon returned with **Pastor Dante**, enabling us to enter the facility.

A special **Moral and Spiritual Values Programme** was taking place. William introduced us, and I spoke first, addressing the men plainly about the gospel and the hope held forth in Christ. Leighton followed with his message. One inmate informed me he had read our book *Trojan Warriors*, which encouraged me greatly.

By midday we had completed the engagements and began the long return journey to Baguio. We stopped for a meal at **The Steak House**, arriving back in the cool mountain air around 7pm. The

temperature had dropped considerably, and I slept fully dressed.

Friday, 14th November – Doctrinal Concerns and Limited Connectivity

There was no mobile signal in the morning. William sent ₱100 load for data, but still nothing. We waited until Pana could assist later in the day.

During conversation, William raised once more a concern that some were denying the **deity of Christ**, teaching instead that Jesus was merely a man. I noted the seriousness of this error and the need to address it carefully in due course.

Saturday, 15th November – Phillipinne Militry Acadamy

At the invitation of **Eddy and Marilyn**, we visited a local tourist site in the morning. The lighter interlude was welcome after days of intense travel and ministry.Our final speaking engagement—at the **Philippine Military Academy (PMA)**—was scheduled for the following afternoon, and preparations continued throughout the day.

Sunday, 16th November – Fellowship and Practical Arrangements

We attended worship with the brethren. I gave a short word of encouragement regarding the Lord's continued supply and their faithful support of the work.

After the service, we enjoyed lunch at **Eddy and Maralin's Bakarte Restaurant**, a pleasant and hospitable setting.

Due to the recurring car trouble, we booked coach tickets to **Clark International Airport**, departing Friday at 7.30am. We planned to take a taxi from our lodging to the bus station.

Monday, 17th November – A Day of Rest and Fellowship

Eddy and Marilyn again invited us to visit a local tourist site. After many days of travel, preaching, and long journeys, the respite was welcome. The fellowship of these brethren—steadfast, joyful, and generous—was a consistent encouragement throughout the mission.

Although the day was lighter in activity, our minds remained upon the forthcoming engagements, especially the ministry arranged at the **Philippine Military Academy (PMA)**. Much of the afternoon was spent quietly preparing for what would be our final major meeting before returning home.

Tuesday, 18th November – Theological Assignments and Further Visits

This morning I completed **Assignment 1**, which concerned the question of whether there was any separation between the Father and the Son at the death of Christ. My conviction—which I expressed clearly—is *no*: Christ, in His humanity, entered fully into the sufferings appointed for Him, yet the union of the divine persons cannot be divided. The cry "My God, my God, why hast thou forsaken me?" expresses the depth of His suffering, not a rupture in the Godhead.

Later we visited the **Dragon's Den** and an Igorot cultural village with Eddy and Jun, learning more of the history and traditions of the mountain tribes among whom the Christ-Centred Churches labour.

In the afternoon we ate at an Indian restaurant chosen for Pana's benefit, as she had expressed a desire for the cuisine.

That evening I completed **Assignment 2**, addressing whether angels were created in the image of God my response was yes but the term image needs to be defined and the matter could be discussed.

Assignment 3 remained: who are the *sons of God* in Genesis 6? I prepared to set out my view clearly—that they were the descendants

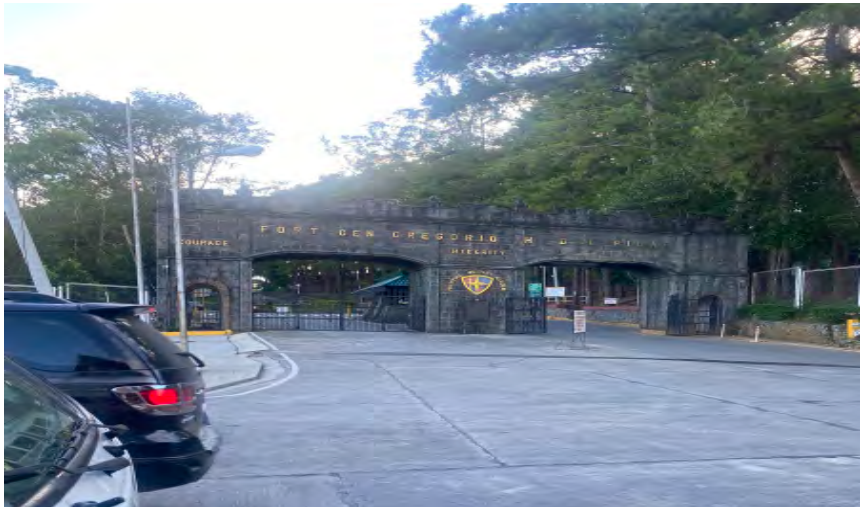
of Seth, not fallen angels, for angels are spiritual beings and cannot physically reproduce with women.

Wednesday, 19th November – Fellowship and Hospitality

We visited the **Princess of Wales** tourist site in the morning and later took lunch at the home of William's son. Their hospitality was generous, warm, and sincere.

In the evening, we were taken to a massage parlour operated by William's daughter-in-law. This proved to be my first full body massage—an unusual but not unwelcome experience after many days spent travelling over rugged mountain roads.

Thursday, 20th November – Ministry at the Philippine Military Academy (PMA)



PMA

Giving Provisions Inside The Military Academy

We travelled to the **Philippine Military Academy** accompanied by William, Eric, Jun, Eddy, Maralyn, and Pastor ___ with his son. Several men present had been transferred from **New Bilibid Medium Security Compound**, Leighton made us of the term Reprobate (view The Scriptural Doctrine of Predestination Set In Scripure Light, by John Gill) which was out of contrxt that was flagged for future discussion when discussing predestination and it was a blessing to see them again in a new setting.

We travelled with William, Eric, Jun, Eddy, Maralyn, Pastor ___ and his son to the PMA, where we addressed inmates transferred from New Bilibid Medium Compound.

Leighton preached from the text *"And such were some of you"*, reminding the men that many believers—both in Scripture and in our own mission history—had once been entangled in sin, yet were redeemed, sanctified, and made new creatures in Christ.

I followed with words of encouragement, urging them to seek the truth of the gospel for themselves. Some among them, I believe, may become future teachers or preachers of the Word, in prisons or elsewhere. The atmosphere was solemn, earnest, and marked by a sense of opportunity.

Friday, 21st November – Final Visits, Gospel Conversations, and Departure Preparations

Early in the morning I received word from **Elly** confirming that she had booked my onward flight from Doha to Dubai for Friday. Though grateful, I felt some anxiety about making the connection on time.

We spent the day in fellowship with the brethren at the **hot springs**, taking the opportunity to hold further doctrinal discussions. With Oscar, we spoke at length on **election**, **predestination**, and the meaning of the word *world* in Scripture. These conversations demonstrated once again the thirst for clear doctrine among the Christ-Centred Churches.

William's daughter-in-law reminded me that we had met previously—a memory which came back to me as we spoke.

Before leaving, someone brought out a karaoke machine. To the amusement of all present, I joined in and sang a song—another reminder that missionary work is not without its lighter moments.

In the evening, William, Rodel, Leighton, and I ate together at a restaurant. Over our meal we returned to the themes of **election**, **reprobation**, and the sovereignty of God. These discussions—though weighty—were conducted in fellowship and mutual respect.

Saturday, 22nd November – Departure

We rose at **6am**, packed our bags, and were driven by William and

Rodel to the **Genesis Bus Station**. The coach to Clark International Airport was one of the finest I have travelled on: fully air-conditioned, with drinks, bread, and blankets provided.

Upon arrival, Leighton and Pana prepared for their flight to Manchester, and I made my way towards the connection that would eventually bring me to Dubai.

Thus concluded our **Mission to the Philippines – 2025**: a journey marked by gospel labour, fellowship among brethren, doctrinal instruction, renewed friendships, and many reminders of the Lord's goodness.

CLOSING REFLECTIONS

This mission reinforced several enduring truths:

1 **The gospel continues to bear fruit** in places where the world sees only hardship—prisons, mountain villages, and broken lives.

2 **Former inmates**, redeemed by the grace of God, now labour as pastors, teachers, and evangelists. Their testimonies remain some of the most powerful evidences of divine mercy.

3 **Sound doctrine is essential** to sustaining the work. The brethren in the Philippines hunger for clear teaching on predestination, election, the person of Christ, and the doctrines of grace.

4 **The labour begun in New Bilibid Prison more than two decades ago** continues to spread across northern Luzon through the Christ-Centred Churches.

5 **Partnership in gospel work is a privilege**, and the fellowship shared with Leighton, Pana, and William strengthened all our hands.

It is my prayer that this diary—together with the historical appendix,

doctrinal clarifications, and testimonies that follow—may serve not only as a record of our mission, but as an encouragement to those who love the truth and desire the furtherance of Christ's kingdom.

APPENDIX 1

A Brief History of Gospel Work in the Philippines

The work in the Philippines with which I have been connected for more than twenty-four years began in 1993 with news that struck me with deep personal force. During my time as a lecturer at Fareham College, I happened to see an ITN television report announcing that a British travel agent from Eastbourne had been arrested in the Philippines and sentenced to sixteen years' imprisonment. To my astonishment, the man was my brother, Michael John Clarke, only two years older than myself.

For several years we corresponded by letter. His situation was dire. His Filipino wife had died of a blood disorder; his health deteriorated; he lost weight and teeth; he lived in fear and despair. He believed that if he died in his sins he would go to hell. He knew I was a Christian; he had heard my testimony when he briefly attended the church I belonged to in 1983.

By 1999, something remarkable had happened. His letters bore a different tone—earnest, sober, spiritually awakened. He wrote to say he was convinced that Jesus is the Christ, the Son of the living God. Two books—*Mere Christianity* by C. S. Lewis and *Joy Unspeakable* by Martyn Lloyd-Jones—had deeply affected him. More significantly, he had encountered believers inside **New Bilibid Prison**, men who had themselves been converted while serving long sentences.

I wrote immediately, urging him to be baptised as a believer, even if only another Christian inmate were available. In due time he was baptised in an old American oil drum within the prison, by **Lucas P. Dangatan**, an inmate-turned-pastor who, following his release in 1994, returned to the prison as a volunteer and founded the **New Bilibid Prison Theological Institute (NBPTI)**.

It was through Lucas, and through other inmate pastors such as **William Oliva** and **Anthony Dolan**, that my brother came to understand the gospel.

The Trojan Horse Mission – 2001

In 2000, Lucas and Rev. Joseph Kim (a South Korean missionary) invited me and my friend, **Gordon Smith**, to visit the Philippines to preach the gospel. Our mission included work in New Bilibid Prison, Angeles City Jail, Bataan District Jail, and several churches.

We named our endeavour **The Trojan Horse Mission**, drawing upon the imagery of entering a fortress with a message hidden within. Our purpose was not deceit, but boldness: to carry the gospel into a place closed to many but open to us.

We preached our testimonies—two brothers in Christ whose conversions, though thirty years apart, bore witness to the same sovereign grace. We proclaimed the biblical truth that Christ came into the world to save sinners, and that forgiveness is freely given to all who believe.

Trojan Warriors – Testimonies from Within the Walls

During our visit in October 2001, I asked one hundred inmates to write their conversion testimonies for potential publication. Under Lucas's guidance, with help from NBPTI teachers, sixty-six testimonies were completed, posted to me in England, and published as **Trojan Warriors: From Crime to Christ**.

One of these testimonies belonged to **William Pollock** (Testimony No. 62). Released in August 2002 after serving fourteen years, William immediately began preaching in the jails of Baguio City and Benguet Province.

Return Visits and Rapid Growth – 2002–2003

In October 2002 I returned to New Bilibid Prison to distribute a copy of *Trojan Warriors* to each contributor. Later that December I

visited William in Baguio to observe the early fruit of his ministry.

During that visit, Lucas baptised two women—Beth (William's wife) and Josie Alz—in a mountain waterhole in Cypress Hill. The next day, I baptised Karen, Josie's daughter. William then led us to Benguet Provincial Jail and Baguio City Jail, where eight men, and then twenty-two men respectively, were baptised following the preaching of the gospel.

I remained in the Philippines for ten months, continuing the work across jails and churches until returning to the UK in 2003. My brother Michael died in May 2005 of tuberculosis, before seeing the full harvest that had grown from his own conversion.

The Christ-Centred Churches – An Enduring Work

William's work has continued ever since. He founded the first **Christ-Centred Church** in Baguio and, with other former inmates, established a network of churches characterised by biblical preaching, disciplined pastoral care, and a firm commitment to the doctrines of grace.

As of 2025, there are twelve Christ-Centred Churches, including:

- Baguio Christ-Centred Church – **William Pollock**
- Piano Christ-Centred Church – **Rev. Alden Kayaspan**
- Camolong Christ-Centred Church – **Pastor Nardo Damsang**
- Mines View Christ-Centred Mission Church – **Rev. Chris Apron**
- Villa Feresta Christ-Centred Church – **Rev. Mario Binan**
- Siangan Christ-Centred Mission Church – **Rev. John Wayne Felismino**
- Ambassador Christ-Centred Mission Church – **Pastor Joshua Selidon**

- Labau Christ-Centred Church – **Rev. Poli Aspire**
- Montila Christ-Centred Church – **Pastor Danty Marcos**
- Leelenio Christ-Centred Church – **Pastor Eldon Mario**
- Nara Christ-Centred Church – **Rev. Alfred Beta**
- Ario Christ-Centred Mission Church – **Elder Roland Cayoli**

William, Roland, Lucas, and other brethren continue the ministry within New Bilibid Prison and across the Philippine jail system.In 2022 I had the privilege of returning once more as guest speaker for the twentieth anniversary of the Christ-Centred Churches—a testimony to what God has done through the conversion of one man behind prison walls.This longstanding history forms the essential backdrop to our **Mission to the Philippines – 2025**, undertaken with Leighton and Pana, the account of which is recorded in the Daily Diary of this document.

APPENDIX 2

Supralapsarian and Sublapsarian Views

S**ublapsarian** perspectives concerns the logical order of God's decrees in election—not the timing, for all divine decrees are eternal.

Though the subject has often produced unnecessary division, both views maintain essential doctrines in common:

Election is personal and particular. Election is unconditional, not dependent on foreseen faith or human merit.Salvation is wholly of God's sovereign will. Elect and non-elect are considered equally, with nothing in one to commend them above the other. God's decree is eternal, unchanging, and perfectly wise.

The Supralapsarian View

Supralapsarians hold that in the divine mind, **men were considered as creatable**, not yet created or fallen, when God decreed:

1 His ultimate end: **the glory of God**.

The election of some to salvation.The passing by of others.The creation of humanity.The permission of the fall.The sending of Christ for the salvation of the elect.The sanctification and glorification of the elect. This view emphasises: God's sovereignty, the primacy of His purpose, Romans 9,and the imagery of the potter and the clay. As Beza noted, if Paul had been speaking of already-fallen mankind when explaining the divine prerogative, he would not have described vessels as *made* to honour or dishonour, but rather as *left* in dishonour or *brought* into honour.

The Sublapsarian View

Sublapsarians hold that in the divine mind, men were considered as **created and fallen** when God decreed election. The order they propose is:

- God decrees to create man. God decrees to permit the fall. God decrees to elect some out of fallen humanity. God decrees to provide Christ as Mediator. God decrees to apply salvation to the elect. They appeal to: the term *vessels of mercy*, implying misery and need;

- passages speaking of calling believers *out of the world*; and the propriety of viewing redemption in relation to sin and fallenness.

Agreement and Harmony

Despite differences in perspective, both views affirm: the same electing love, the same redeeming Christ, the same application of salvation by the Spirit, and the same eternal purpose of God. Calvin himself held what would now be called the *sublapsarian* view. His successor **Beza** was supralapsarian. They lived and ministered in harmony.

Dr Twiss famously described the entire debate as an **"apex logicus"**—a point in logic—useful for orderly thought but never

intended to be a test of orthodoxy.

My Pastoral Conclusion

For practical teaching, both views may be embraced in this way:

- In the decree of the **end** (God's glory), mankind may be considered as **not yet created**.

- In the decree of the **means** (redemption, calling, sanctification), mankind may be considered as **fallen**.

This does not imply separate acts in God, but only the limitations of our finite understanding. Both views acknowledge that God is righteous, sovereign, and wise in all His ways.

APENDIX 3

A Question About The Passive Obedience Of Christ

My Response: The subject is discussed under the heading Of The Passive Obedience of Christ, Or of His Sufferings And Death. Dr John Gill, A Body of Doctrinal Divinity, Book IV

Quote

Let it be observed, that Christ was "put to death in the flesh;" as the apostle expresses it (1 Pet. 3:18), that is, in the body; that only suffered death; not his soul, that died not; but was commended into the hands of his divine Father: nor his Deity, or divine nature, which was impassible, and not capable of suffering death; and yet the body of Christ suffered death, in union with his divine person; hence the Lord of glory is said to be crucified and God is said to purchase the church with his blood (1 Cor. 2:8; Acts 20:28). And the death of Christ, as the death of other men, lay in the disunion of, or in a dissolution of the union between soul and body; these two were parted for a while; the one was commended to God in heaven; the other was laid in the grave: but hereby he was not reduced to a state of non-existence, as say the Socinians; his soul was with God in paradise; and his body, when taken from the cross, was laid in a sepulchre, and where it saw no corruption. The death of Christ

was "real," not in appearance only, as some of the ancient heretics affirmed; nor was he taken down from the cross alive; but was really dead, as appears by the testimony of the centurion that guarded the cross, to Pilate; by the soldiers not breaking his legs, with the others crucified with him, perceiving he was dead; and by one of them piercing his side, the "pericardium," from whence flowed blood and water; after which, had he not been dead before, he must have died then. And lastly, his death was "voluntary;" for though his life was taken from the earth, seemingly in a violent manner, with respect to men, being cut off in a judicial way; yet not without his full will and consent; he laid it down of himself, and gave himself freely and voluntarily to be a sacrifice, through his death, for the sins of his people.

Now, besides this corporal death which Christ endured, there was a death in his soul, though not of it, which answered to a spiritual and an eternal death; for as the transgression of the first Adam, involved him and all his posterity in, and exposed them to, not only a corporal death, but to a moral or spiritual, and an eternal one; so the second Adam, as the surety of his people, in order to make satisfaction for that transgression, and all others of theirs, must undergo death, in every sense of the threatening (Gen. 2:17). And though a moral or spiritual death, as it lies in a loss of the image of God; in a privation of original righteousness; in impotence to that which is good, and in an inclination, bias, and servitude of the mind to that which is evil; could not fall upon the pure and holy soul of Christ; which must have made him unfit for his mediatorial work; yet there was something similar to it, so as to be without sin and pollution; as darkness of soul, disquietude, distress, want of spiritual joy and comfort, amazement, agony, his soul being sorrowful even unto death, pressed with the weight of the sins of his people on him, and a sense of divine wrath on account of them; and what he endured both in the garden and on the cross, especially when he was made sin and a curse, and his soul was made an offering for sin, was tantamount to an eternal death, or the sufferings of the wicked in hell; for though they differ as to circumstance of time and place; the persons being different, the one finite, the other infinite; yet, as

to the essence of them, the same: eternal death consists in these two things, punishment of loss, and punishment of sense: the former lies in an eternal separation from God, or a deprivation of his presence for ever; "Depart from me, ye cursed": the latter is an everlasting sense of the wrath of God, expressed by "everlasting fire". Now Christ endured what was answerable to these; for a while he suffered the loss of his Father's gracious presence, when he said, "My God, my God, why hast thou forsaken me!" And he endured the punishment of sense, when God was wroth with him, his anointed; when his wrath was poured out like fire upon him; and his heart melted like wax within him, under it; and "the sorrows of hell" compassed him about (Ps. 89:38; 22:14; 18:5). Eternity it not of the essence of punishment; and only takes place when the person punished cannot bear the whole at once: and being finite, as sinful man is, cannot make satisfaction to the infinite Majesty of God, injured by sin, the demerit of which is infinite punishment: and as that cannot be bore at once by a finite creature, it is continued ad infinitum; but Christ being an infinite Person, was able to bear the whole at once; and the infinity of his Person, abundantly compensates for the eternity of the punishment.

APPENDIX 4

Case Study: The Statement of Robert Lizardo (2003)

Original YouTube Video

https://www.youtube.com/watch?v=ZdPgGlZxST4

This record is given for benefit of any prospective missionay going to the Philippines and demonstares there is more to missionary work than what meets the eye.

Date of Interview: 30 June 2003

Interviewer: David Clarke

Reference: Video interview (URL supplied in original record)

This case study summarises the recorded testimony of **Mr Robert**

Lizardo, addressing his background, conversion, marriage, ministry involvement, property disputes, and desire for a Christian resolution.

1. Personal Background

- **Name:** Robert Lizardo
- **Ethnicity:** Igorot (Mountain Province tribal heritage)
- **Original Residence:** No. 30 Soriana Compound
- **Current Situation:** No fixed residence due to relational and legal disputes

Robert belongs to a well-known tribal group of the northern Philippines. His early life was marked by hardship and limited opportunity.

2. First Marriage and Family

Before his conversion, Robert entered a first marriage. Three children survived to adulthood; one died young. At the time of this marriage he was not a Christian.

3. Imprisonment and Conversion

Robert was convicted of marijuana-related offences and given a life sentence. He entered prison without any knowledge of Christ.

Around his fifth year of imprisonment he came under Christian influence and trusted in the Lord Jesus Christ. By the time he met **Neyola**, a missionary working within the prison, he was already a believer.

4. Marriage to Neyola

Robert and Neyola met within the prison ministry and developed a mutual affection. They married on **3 June 1993**, with permission granted by Assistant Director **Villanueva**.

At the time, the Bureau of Corrections allowed remarriage when no communication existed with a previous spouse for more than seven years. Robert had been without contact for eight years.

5. Ministry Involvement – McCall / God's Grace Ministries

Together, Robert and Neyola ran a ministry known as **McCall God's Grace Ministries**, registered with the Securities and Exchange Commission in 1996. Donations came primarily from supporters in the United States, channelled through Neyola.

6. Property Dispute at Soriana Compound

The couple acquired two lots at Soriana Compound—a front and rear lot. The rear lot was paid in full under Robert's name; the front lot retained a balance. Funds came from:

ministry donations sent by Neyola,contributions from Robert,support from Marsano Maduro.Robert later discovered that Neyola had transferred the property title into the names of his children without his consent or trustee approval.

7. The Arrival of Eddie

A man named **Eddie and his wife, a former inmate of NBP** came to reside on the property while Robert was in Manila and Neyola was abroad. He was expected to pay rent but later was excused on the grounds that he was "helping the ministry". Eddie also became a trustee. Rumours later arose of attempts to remove him and other trustees.

8. Marital Breakdown

Trouble began around a year into the marriage due to rumours alleging Robert's involvement with other women. Despite his denials, the relationship deteriorated. In April 2002, at Neyola's insistence, they separated.

Following this, Neyola and certain board members removed Robert from the ministry leadership and changed the ministry name.

9. Legal Matters

Neyola filed a bigamy charge against Robert with a sentace of 6 years inprisonment for Robert but as he pointed out such a charge, if pursued, would implicate both parties given the circumstances of their marriage.

Robert expressed concern that unresolved property matters might lead to a court case resulting in the division or loss of the property entirely.

10. Robert's Proposed Resolution

Robert desired:

a peaceful Christian settlement,a meeting with Neyola and mature believers,reconciliation where possible,proper governance according to Scripture.He affirmed his faults, acknowledged the sins involved on all sides, and expressed repentance and trust in Christ.

11. Closing Prayer

Robert concluded with a prayer asking the Lord to:

touch all concerned hearts,turn evil into good,grant repentance and reconciliation,prevent costly legal disputes,uphold the ministry's testimony.

Interviewer's Note

The core issue identified involved unscriptural female leadership functioning as elders—contrary to biblical order. I expressed willingness to appeal directly to Neyola and to forward the interview recording to her, praying for a godly resolution.

APPENDIX 5

Mission to the Philippines – 2025

This mission was undertaken through the encouragement of **Leighton Medley** and his wife **Pana**, both of whom had previously laboured in Pakistan. Through correspondence with **Pastor Anil** in

Rahim Yar Khan, Pakistan, I assisted their fellowship in forming what became **Christ Church Particular Baptist**. The history of that work is recorded on the associated website.

Our 2025 mission was a continuation of gospel work previously undertaken during my visit to **Baguio City** in 2020.

Central to this mission was our long-standing friend **William Pollock**, the first inmate to be released from New Bilibid Prison in August 2002 after fourteen years of imprisonment. His conversion from darkness to Christ is recorded in his book *Called from Darkness into His Marvellous Light*.

Since his release, William's ministry has grown to include twelve Christ-Centred Churches across the northern regions of the Philippines. Our purpose was: to accompany William and his fellow pastors in visiting several jails,to preach and teach,to encourage believers and inquirers,and to strengthen the ongoing work.My own objective was to testify to the grace of God in my life and to remind the inmates that many former prisoners have not only been converted inside the walls of New Bilibid Prison but continue to walk faithfully with Christ.New Bilibid Prison carries a deep personal significance for me, as it was there that my own brother, **Michael**, was brought to faith through the ministry of men such as **William Poloc** and **Lucas Dangatan**.

It was therefore my desire to support the ongoing gospel work in the prisons and to introduce Leighton and Hannah to the brethren labouring there.

A full report of the 2025 mission is given in the Daily Diary of this text.

APPENDIX 6

Inmate: Moises M. Maspil Jr

URL Link

https://youtu.be/ai0U6l53TzA?si=VnUsVwkVBrWwSMNy

October 10th 2001

Name:	Moises M. Maspil Jr.
Prison No:	N94P-2851
Dorm:	6B
Age:	D.O.B. 19th August 1965
Marital Status:	Married two children
Sentence:	Life Sentence
Detained:	Since November 1996
Crime:	Illegal Transportation of Prohibited Drugs.(Marijuana)
Former Occupation:	Driver
Family Address:	35 Sumulong St, Holy Ghost Proper Baguio City, Philippines

Dear Readers,

Greetings to all.

Before I came to know Jesus my life was a mess. I was born into a middle-class family, but when I was young my father was killed by a military man, Whilst he was alive our livelihood was ample, but when he died our situation turned into a dilemma. There were nine children in the family, so in order to survive, help my Mum and continue in my studies I had to do something. I went into several jobs- shoe-shining, selling newspapers, being a bag boy etc., but because I had this feeling of emptiness and was searching for the comfort of a father, I learned to drink wine, and soon became a problem to the community. Now my jobs were helping to support my vices, but when I went to college I had to earn more in order to continue my studies. My goal was to gain enough knowledge to avenge my father.

Then one day I met someone who told me that if I wanted to have more money I could do something for him. Then I asked him, "What is that?" and he asked me to transport marijuana leaves from the mountain down to the city of Baguio. Because of my ambition to finish my studies and also to support my vices, I agreed.

To cut the story short, I did this several times until, one day, someone informed the Narcotics Agency and I was caught. A case was filed against me and I was sentenced by the lower court to life imprisonment. After three years this was affirmed by the Supreme Court and I was transferred from Baguio city jail to the Maximum Security Compound, Muntinlupa City, Philippines. During this time all my ambitions collapsed - I thought it was the end of my life.

However, I thank God because it was during this dilemma of my life that someone shared the Gospel of Christ with me. God always works at the right time in the right place! I accepted Jesus into my life in 1994. 1 really do believe what the Scripture says: "Before we are formed in our mother's womb, he knows us."

During all these years of my life here in Maximum Security, I have spent time studying God's Word in order to know Jesus more. Because of my feelings and my desire to learn more about God's Word, I went to study in a formal Bible School here inside prison.

An ex-convict from here, called Pastor Lucas, who was himself converted whilst in prison, founded this Bible School. Just after his release he went to study in a Bible school in Baguio City, and when he had finished his degree he came back and put up a Bible school here, inside this prison. According to missionary visitors, this is the first time they have heard of a formal Bible school inside prison. It seems there are no others anywhere in the world!

Anyway, by God's grace I finished the Bible course and, over a period of five years, gained a Diploma in Theology and then a Bachelor of Theology degree. But during my studies I encountered so many problems. Sometimes there were riots among gangs and although I never got involved personally it meant that classes were suspended. Also I suffered mind pressure, loneliness and hardships, which cannot really be avoided, but I praise the Lord that during these times I really experienced the strength of these words of Scripture: "He will never leave us nor forsake us." Jesus came that

we might have life and have it to the fill. He will give us comfort and protection, and best of all, he has a plan for us, a plan to give us hope for the future and eternal life.

The miserable life I had encountered turned into rejoicing through knowing Jesus Christ, and I really do enjoy my Christian life. I had thought that those vices were the answer to my problems; I thought they would fulfil my ambitions and make me successful. Thank God, he has saved me from certain destruction.

Right now I am on staff as a teacher at the Bible School and am also pastoring the Death Row dormitory. These prisoners are scheduled for execution by lethal injection, but praise God, our President, Gloria Macapagal Arroyo, has suspended these executions for the time being,

At this time of writing I have been incarcerated for almost sixteen years. I more than qualify to be commuted and even released, and as far as the law and the judicial system is concerned, I am qualified for parole. So I am praying right now that those officials concerned, from the Department of Justice, might see my situation, review my documents and process my release. Despite this situation I am thanking God, for as the Scripture says, "Give thanks in every situation, for this is the will of God in Christ Jesus concerning you."

If I should be released form prison it is my desire to become a missionary, especially in a Tribal Mission.

Thank you very much for reading my testimony. God bless you,

Moises: Witnessed by: Pastor Andy C. Dolin

APPENDIX 7

How God Changed the Life of Eddy

"Boy Negro" de la Cruz

I thank the Lord for granting me the opportunity to share how He

changed my life—a life once troubled, violent, and without direction. If transformation depended on our own strength, none of us would succeed. True change comes only from the power of God.

Even before I knew Him, God preserved my life. Though I experienced hardships, accidents, and dangers, He did not allow me to be destroyed.

Early Troubles

From childhood I was known as a troublemaker. At school I was often sent to the principal's office. Teachers separated me from others, saying I stirred up mischief wherever I went. My mother, herself a teacher, despaired and transferred me to another school, but nothing changed.

As I grew older, I began smoking, gambling, and drinking. Lacking money, I stole from my mother's small eatery. When she hid her bag, I found it. I gambled with the stolen money—and often won. I gathered other young gamblers to play with me.

I eventually lost all interest in school. I reached only second-year high school as an irregular student. My mother put me to work in her stall, but even there I found opportunities to steal.

Outside school I ran with friends, drunk and disorderly, fighting, causing trouble, stepping over people in crowded alleys. Eventually I joined the Sige Sige Commando Gang, became involved with drugs, and later began selling them. Violence, robbery, and gang wars followed; many died. Our names appeared frequently in the newspapers.

People said to me, "You will die soon." I believed them. Imprisonment I went in and out of jail. Finally I was convicted of murder—a crime I did not commit. Yet in God's providence it may have been the means of saving my life, for had I remained free, I might already be dead.

Even inside prison I was hunted. There was talk of having the guards take me out to be "salvaged", but they refused because my name was officially recorded.

There was a policeman imprisoned with us, also accused of murder. I helped him while inside. When he was later released, he learned that some officers still intended to kill me. He warned my wife: "He must have an escort." For a time I walked everywhere with police protection.

The Turning Point

One day no escort was available, yet I went out anyway. As I walked, I heard a pastor preaching in the chapel. Without fully knowing why, I entered.

He preached that all have sinned, that Jesus Christ died for sinners, and that He rose again, giving eternal life to all who believe. My heart was struck.
He invited those who wished to come forward. I wanted to respond, but
pride hindered me. A voice whispered, "Your fellow inmates will laugh at you." But the pastor persisted, and finally I stood, walked forward, and wept.
I accepted Christ as my Lord and Saviour.

A New Life Begins

Though converted, I struggled to leave old habits. I read my Bible only occasionally. Then one day I argued with the warden and was locked in my cell. With nothing else to do, I opened the Scriptures—first Matthew, then Mark. Slowly the Word began to take hold of me.

Later, outside the prison on supervised work, I encountered a small temptation: a meat vendor who used to give me extra portions hid from me. A voice whispered, "If you continue as before, how will anyone believe you have changed?" I remembered the words: "If any

man be in Christ, he is a new creature."

I turned away and told my companions, "Let us go home." From that moment, my life took a different course.

Provision and Growth

Inside the jail I learned to make wooden décor—the only means of livelihood. Visitors admired my work and bought it. One day I sold two pieces for 1,000 pesos each. My wife arrived unexpectedly, and I handed her the money. She wept. It was exactly the amount she needed.

An earthquake of magnitude 7.5 struck while I was inside. Many outside died, but God protected us. Fire broke out in our cell, but we extinguished it with blankets. A guard said, "Boy, continue singing." Our singing gave them strength. None of us were harmed.

New Bilibid Prison and Release

Eventually I was transferred to New Bilibid Prison, where many believers gathered for worship and study. I joined them gladly. The Lord moulded me through His Word, and many of us became preachers and teachers.
In time, God granted me release. I joined a local church to grow in faith. Friends from my old life did not change, but by God's grace, I did.

I prayed inside prison that one day I might have a second-hand Isuzu pick- up. God granted it. I opened a small business. Though it struggled while I was inside, after my release it grew. We opened a second branch.

Family Blessings and God's Grace

My wife and I had very little education. We began with nothing. Yet all three of our children completed their studies—one became a nurse, two trained in hospitality management, and the youngest

continues in education.

I have seen others with more advantages struggle, while we, who had so little, prospered. The difference is trust in God.
True success is not merely finishing a course, but living by faith. All glory and honour to the Lord Jesus Christ.
Amen.

APPENDIX 8

A Breif History BCCC

A Brief History Christ Centered Churches Phils.
By William Ola Poloc.
URL Video link
https://youtu.be/eFnHFtToQVE?si=5eZD7fHwyVG6k-Hm
Before returning to City of Baguio after my released from my incarceration on August 2002, I had a chance to meet with Rev. David Clarke and compa- ny. The consensus of our meeting was to send me as the first Trojan Horse missionary to start a pioneering work to the prisons in the northern part of the country. Well, I took this given opportunity so I could start a ministry in our city, likewise to share the gospel to my families, relatives and friends. In due course, I started the prison ministry with the assistance of my wife who became a born again Christian that time. (She was baptised by Rev. Lu- cas Dangatan Jr. later). To start my ministry, I have to write letters of request to the jail wardens of the City and the Province about my concern to the inmates. By God's providence, my letters were given due cognizance by the head of the institutions. This led us with my wife to start ministering to the inmates inside the jails respectively.

Later, I informed Rev. David Clarke about God's work in prison and how God is mightily using us. This moved them to come and visit the work and also help us minister to the inmates at the Baguio City jail and Provincial Jail. Their arrival was truly a blessing! Through their preaching of the gospel, lots of inmates came to believe in Jesus Christ and committed themselves to undergo water baptism inside

the jails. After a week of staying with us, the group went back to Manila in January 2003 and we continued the ministries that God has entrusted to us.

On 2003, that year, we started a small church under the name Baguio Christ-Centred Church Inc.(BCCCI) within the city. Doctor Lucas Danga- tan Jr. and I partnered with the work. Dr. Lucas is the founder and president of the Jeruel Institute of Theology inside the Bureau of Correction. The first thing we did was to reach out the family members of my co-former inmates who are still confined in prison. We conducted a house to house weekly bible studies to them. By the grace of God, many of them were enlightened and committed themselves to the church. They were the first family members of the BCCCI.

After sometime, Doctor Lucas went back to Manila to continue his ministerial work inside the Bureau Of Corrections. I served as the pastor of the BCCCI with a zeal teaching our church members to grow spiritually. On 2004, I decided to continue my theological pursuit for a higher degree and at the same time doing my pastoral work. It was during this year, that my previous knowledge about monergistic teachings and sovereignty of God had been systematized. As a result, this led me to change my theological perspectives most especially on the doctrine of salvation. The prevalence of Arminianism from many churches around the city eventually challenge me to o pen the Christ-Centred Theological School (CCTS)same time of the year. The school adheres to a reformed doctrine and is given free purposely to spread the reformed doctrines and to cater ministers and Christians who cannot afford to enrol is an expensive seminary. By the grace of God, many of them graduated from our Theological School and are now mightily being used by God to date. Glory to God!

On 2005, God continually bless His work in us. He led us to open another jail ministry at the Bureau of Jail Management and Penology (BJMP) at La Trinidad, Benguet. The BCCCI are now ministering to

three (3) jails.
On 2006, the Kamog Christ-Centred Church (KCCC) in Sablan, Benguet Province came into existence pioneered by pastors Nardo and Glen, An alumna of CCTS who have graduated a 2 years course diploma in theology. On 2008, another church followed; the Pinsao Christ-Centred Church (PCCC). The church was pioneered Rev. Aladdin Kayasben,who is also a Bachelor in Theology Graduate of CCTS.

On 2009, the BCCCI sent Pastor Mario and sister wife for a mission in Nue- va Ecija. By God's guidance and provision,they were able to establish the Vil- la Floresta Chris-Centred Church (VCCC) in San Jose, Nueva Ecija. Pastor Mario is formerly one of the faculty members of CCTS who was sent for a missionary work.

On 2010, the BCCCI was registered under Sec. Reg: CN201027319. This registry insures all Christ- Centred Churches that is under the umbrella of BCCCI. During the years we continually experience God's tremendous blessings upon BCCCI and CCTS. Souls were added into the church and many graduated from our school. Christ Centred Churches were being established around the archipelago. Moreover, God also moved a sister to sponsor a radio program for BCCCI to preach the gospel on air that lasted for almost a decade. Though crossroads (trial, difficulties etc.) were inevita- ble in our ministerial works yet we consider them a mere blessings and parts of our calling.

On 2012, the Muntinlupa Christ-Centred Church (MCCC) also came into existence. The church was started by Rev. Dante Marcos a former inmate at the Medium Security Compound. The outset of his p1oneenng work existed Just after his release from prison.

The following year 20l3, I started to organize the Prisoners Of Christ Or- ganization Philippines (POCOP). This is a group of ex convicted convicts released from incarceration and who are now serving the Lord from the different places throughout the country. The primary

purpose of this organ- isation is to help Christian ex-convicts to usher the into a Christian Church within their community. This group also conducts and annual assembly where all its members come together for fellowship and sharing with one another the works of god entrusted to them.

To date the POCOP has a has a large membership all over the Philippines of which I serve as their President. On 2014, Another inmate by the name pastor Elton whom I have been help- ing process his paper who was also released from prison. Just after his re- lease, I encourage him to start a ministry in Las Pinas at his residential place. By God's providence the Las Pinas Christ-Centred Church was brought forth. That is now pasturing the LPCCC.

On 2015, a year after, Pastor Fred Batac informed me of having started a church in Aborlan. Palawan their outreach ministries inside the penal colo- nies. After wards l ordained him as a license minister and installed too some of elders of the Church. To date Pastor Fred is pasturing the Aborlan Christ Centred Church (ACCC).

On 2018, Pastor Polly Esperas, started a ministry at his wife's place in Lubao, Pampanga. He called me up and wanted to affiliate the church he started. We went to visit him and met the family members of the Church. This Church was later named as 'Lubao Christ-Centred Church' (LCCC) in Pampanga. During the following years we also extended our theological school to other places in the Northern part of the country through mobile schooling. Centred Church (ACCC).

On 2018, Pastor Polly Esperas, started a ministry at his wife's place in Lubao, Pampanga. He called me up and wanted to affiliate the church he started. We went to visit him and met the family members of

During the following years we also extended our theological school to other places in the Northern part of the country through mobile schooling. By God's grace and providence, many ministers and Christians were taught and eventually adhered to the biblical

teachings on the sovereignty of God.
Until now, despite of this global pandemic God continue to work in our midst. Outreaches and mission churches were being opened by God through us. To name some of our mission churches; we have the Ambassador Christ-Cen- tred Mission Church (ACCMC), the Mines View Christ-Centred Mission Church (MVCCMC) headed by Rev. Chris Apon, the Sayangan Christ-Cen- tred Mission Church (MVCCMC) headed by Rev. John Wayne and the Bayon Christ-Centred Mission Pst Salce Saladou. As we look back though all these years we can't really imagine the gracious work he has bestowed upon us. His huge works entrusted to us is conceivably beyond our reach. I believed that nothing is impossible before a Sovereign God. Just as the apostle Paul says"I can do all things through Christ who strengthens me'. (Phil.4:I3).

To God be all the Glory!

APPENDIX 9

Baguio Articles of Religion

Baguio Christ-Centered Church Inc.
STATEMENT OF FAITH
We believe that the Bible, in its entirety, is the infallible, inerrant, and in- spired Word of God; it is divine revelation that carries the full weight of God's authority and to which we are obliged to submit. We believe the Trinity within the Godhead that there is a unity of three dis- tinct yet fully divine persons, the Father, the Son, and the Holy Spirit; these three are one true, eternal God, the same in substance, equal in power and glory.

We believe that God is a Spirit, infinite, eternal, and unchangeable in His be- ing, wisdom, power, holiness, justice, goodness, and truth. God is fully om- niscient, omnipotent, and omnipresent, not given to learning or "openness." We believe that Jesus Christ is truly God and truly man, having two natures inseparably united in one divine person without confusion, mixture, separa- tion, or division. Each nature retains its own attributes. That Jesus was born of the Virgin Mary, lived a perfect life among us, was crucified, dead, and

buried, rose on the third day, ascended to heaven, and will come again in glory and judgment. He is the only Mediator between God and man.

We believe that the Holy Spirit is of one substance with the Father and the Son. He eternally proceeds from the Father and the Son, and He dwells in the hearts of believers, effecting their regeneration monergistically and op- erating in their sanctification synergistically. We believe that God, by the word of His power, created from nothing the heavens and the earth and all that is in them. He further preserves and gov- erns all His creatures and all their actions according to His most holy, wise, and powerful providence.

We believe that God created man, both male and female, in His own image, but because Adam sinned and woefully fell in his responsibility, he and his posterity entered into a state of moral corruption and moral inability and
became estranged from their Creator, thus deserving death as the punish- ment for sin.

We believe that because all have sinned, atonement must be made in order for man to be reconciled to God. Jesus Christ made a complete atonement for His people through His substitutionary atoning death on the cross. He imputes His righteousness to all believers securing full redemption for all who repent of their sin and trust in Him alone for salvation.

We believe that he moral law perfectly reflects the unchangeable character of God and forever binds all people, believers as well as unbelievers.
We believe that Christ has established a visible church, which is called to live in the power of the Holy Spirit under the regulation of the authority of Holy Scripture, preaching the gospel of Christ, administering the sacraments, and exercising discipline.

Finally, we believe in the personal and visible return of the Lord

Jesus Christ to earth and the consummation of His Kingdom. We believe in the resur- rection of the body and in the final judgment: of the believer to everlasting blessedness and joy with the Lord, and of the unbeliever to everlasting con- scious punishment and suffering.

APPENDIX 10

Trojan Horse International Articles of Religion

We maintain:
That the scriptures of the Old and New Testaments are given by inspiration of God and are the only rule of faith and practice and that these scriptures reveal the one true and only God who is self existent, infinite and eternal. That there are three self existent co-eternal persons in the Godhead namely the Father the Son and the Holy Ghost and these three are one God and that the Lord Jesus Christ is very God and very man in one glorious complex person.

That God is the creator and sustainer of both spiritual and material worlds. That the eternal purpose of God in Christ is to manifest his glory.
That Before the world began God did elect a certain number of the human race unto everlasting life and salvation whom He did predestine to the adop- tion of Children by Jesus Christ of his own free grace and according to the good pleasure of His will.

That God created the first man Adam upright and all his posterity fell in him. Adam was responsible for the fall of humanity.
The effect of the fall left mankind ruined; this included his mind will and affections. Both Adam and his wife Eve were affected in different ways.

That the Lord Jesus Christ in the fullness of time became incarnate and that he really suffered and died as the substitute for his people (the whole world a term used in scripture, expressing both Jew and Gentile). He made all the satisfaction for their sins, which the law and justice of God could require as well as made a way for the bestowments of all those blessings, which are needful for them for

time and eternity.

That the justification of Gods elect is only by the righteousness of Christ im- puted to them and received by faith without consideration of any works of righteousness done by them and that the full and free pardon of all there sins and transgressions is only through the full free pardon of all their sins and transgressions is only through the blood of Christ according to the riches of Gods grace.

That the eternal redemption which Christ hath obtained by the shedding of his blood is special and particular that it is only and intentionally designed for the elect of God who only can share its spiritual blessings.

That regeneration, conversion, sanctification and faith are the work of the Almighty efficacious and invincible grace of God the Holy Ghost.
That marriage was ordained of God to reflect the relationship between Christ and his Church.

That all those chosen by the Father, redeemed by the Son and sanctified by the Spirit shall certainly and finally persevere unto eternal life.

There is and was resurrection of the dead of the just and the unjust and that Christ will come a second time to judge the quick and the dead. There is everlasting punishment for sinners ouside of Chriat and He will introduce His own people into His kingdom and Glory where they shall be for ever with Him.

That baptism of believers by immersion and the Lords Supper are ordinanc- es of Christ to be continued until His coming again.
For the consideration of Inmate Pastors

Teacher Training Collage, New Bilibid Prison.

APPENDIX 11

Trojan Warriors, Part 1 The Begining

URL Video link
https://youtu.be/GTKuL7OTau4?si=QVIj5wd1uijVe8Y4

Introduction

The following dialogue records part of the early conversations between **Michael Clarke**, Director of the mission work in the Philippines, and his brother **David Clarke**, who visited the Philippines in 2001 and became involved in documenting the work among prisoners.

This conversation explains how the vision for the book *Trojan Warriors* and the wider prison ministry first began.

The Vision

Michael: This is the story of *Trojan Warriors*, Part One—the beginnings. It tells how the mission in the Philippines started and how the idea for the book first came about.

David: Well, Michael, perhaps we should begin by introducing ourselves. I am David Clarke, your younger brother, though you are the older of the two of us. I became a Christian about thirty years ago, and the documentary we are now producing is intended to explain the beginnings of this mission.

This film is the first of a series. The book *Trojan Warriors* is also

the first in what we hope will become a series. What we are doing here is explaining what the work is about and how it all began.

Coming to the Philippines

Michael: David, it was only last year that you first came to the Philippines. What made you decide to come?

David: Well, I had been a Christian for thirty years, but the circumstances surrounding your situation eventually led me here.

Michael: You had prayed for me for many years.

David: Yes, though I would not say that I had consciously prayed for you for thirty years in that sense. But the reality is that when I was converted, Christ spoke to me very clearly and set me on a course of service.

Michael: The truth is that when I first tried to explain to you how I had been set up for a crime, you did not believe me.

David: No, that is true. Living in the West, one tends to think that where there is smoke there must be fire. At that time I believed you had been involved in wrongdoing.

Michael: So you rejected my explanation.

David: I would not say I rejected you entirely, but I believed that the lifestyle you had been living had brought these things upon you.

Sonny Wilson and the Evidence

Michael: The turning point came with Sonny Wilson.

David: Yes, Sonny Wilson. He was acquitted of the death penalty in 1999.

Michael: He was a dear friend of mine. I asked him personally to visit you and bring the NBI report that proved my innocence.

David: Yes, that is correct. Sonny came to see me shortly after his release from prison. He had been released on the 23rd of December 1999 and flew back to England.

On Christmas Day he telephoned me and said he had a Christmas present for me.

Michael: And that present was the evidence proving that I was innocent.

David: Yes. He brought the NBI report which showed that the case against you would likely have been dismissed in a fair judicial process.

Michael: How did you respond when you read the report?

David: To be honest, it was a very long and complicated document, and I did not fully understand it at first. It took me several months before I realised the significance of what it contained.

Michael: So it took time for the reality to sink in.

David: Yes, it took about six months before I began to grasp what the report meant.

Letters from Prison

Michael: During that time I had written to you explaining how difficult life had become in prison.

David: Yes, I remember your letters. You wrote about your depression and how you could not see any future.

At that point I believed that God might be dealing with you.

Michael: Later I wrote again and told you that I had begun reading Christian books.

David: Yes, I remember that. You told me you had been reading books on spiritual warfare and the Christian life.

Michael: One of those books had been left behind by Sonny Wilson.

David: Yes, and when I saw the change in the tone of your letters, I realised something had happened. It was clear that you had become a Christian.

So I immediately wrote back to you and instructed you to be baptised.

The Baptism

Michael: Interestingly, your letter telling me to be baptised was on its way to me at the same time that I had already decided to do it.

David: So you had already arranged it?

Michael: Yes. I felt compelled to do it immediately. I could not wait. Pastor Lucas suggested postponing it, but I insisted that it must be done at once.

We gathered about twenty-five men, and the baptism took place.

David: Where was the baptism held?

Michael: In a large oil drum.

David: Why there?

Michael: Because the usual baptismal tank could not be used at the time. The prison compound is very large—about twelve hectares—and there were security concerns due to gang conflicts.

So the baptism kept being postponed. Eventually I said, "Why delay any longer?" and we simply used the drum.

David: The water was not exactly clean, was it?

Michael: No, it was stagnant and dirty, but that did not matter to me. Baptism is not about the water—it is about obedience to the Lord.

The Book Begins

Michael: Around that time I had also begun writing a book about my experience.

David: Yes, and you had not yet written the ending.

Michael: That is right. Initially I thought the title might be *Jacob Have I Loved, Esau Have I Hated*.

David: Like the Book of Acts, which ends at chapter 28.

Michael: Yes, and in a sense the story continues into a new chapter—we are living in what might be called chapter twenty-nine.

The Visit to the Philippines

David: Eventually I decided to come to the Philippines.

Michael: And you brought a friend with you.

David: Yes, Gordon Smith. I had known Gordon for forty years.

When I first knew him he was already a Christian and often preached the gospel, although at that time I was not a believer myself.

Michael: Interestingly, Gordon had been praying for you on the night you were converted.

David: Yes, that is correct.

Michael: When I learned that Gordon was coming with you to the Philippines, I was delighted.

But when I finally saw him, I hardly recognised him at first. I thought, "Where is my brother?"

The First Meeting in Prison

When David Clarke and Gordon Smith arrived in the Philippines in August 2001, they visited **New Bilibid Prison**, where Michael was being held.

It was their first meeting in many years.

Michael: During your visit we had a wonderful time together, though there were some early difficulties as we worked out how the ministry should develop.

David: Yes, but I remember being deeply impressed by the amount of Christian activity taking place inside the prison.

Discovering the Prison Ministry

David: While we were there we also visited other places where I had been invited to preach.

Reverend Kim, a missionary from Korea, invited me to preach in several prisons and churches, including Angeles City Jail and

Cavite City Jail.

Michael: And when you came here to New Bilibid Prison, you were astonished.

David: Yes. Gordon and I were overwhelmed by the work that was already taking place. We saw hardened criminals being converted to Christ. I had never seen anything like it before.

Michael: Even the president of the Christian fellowship in the prison was himself a former prisoner.

Study in Prison

Michael: For three years I had read every paperback book I could find in the prison library. When I had finished them all, I asked Pastor Lucas if I could read the books in his personal library.

David: And he agreed?

Michael: Yes. He told me, "Michael, this library is yours."

So I began studying theology very seriously.

However, many of the teachings were presented in "Taglish"—a mixture of Tagalog and English—which made them difficult to follow.

So I continued studying the Scriptures for myself.

The Idea for Trojan Warriors

David: When Gordon and I saw what God was doing in the prison, we were deeply moved.

I remember saying to you, "Michael, we should ask these men to

write their testimonies."

Michael: Yes, and I immediately announced the idea to the prisoners.

David: We visited several prison compounds where hundreds of prisoners gathered.

Michael: During one of our meetings we explained the idea. We would produce a book containing the testimonies of converted prisoners.

This would be a joint effort between myself and David.

David would act as the author, while I would help organise the testimonies.

David: And it was then that the title *Trojan Warriors* was born.

The Power of Testimony

Michael: Gordon Smith also preached from the Book of Revelation.

David: Yes, from Revelation 12:11:

"And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."

Michael: That verse gave us the key idea.

If we could gather one hundred testimonies of prisoners declaring that Jesus Christ is Lord, those testimonies would have tremendous power.

David: Because testimony is a powerful witness.

Michael: Exactly. Through their testimonies these men could help set others free—not only prisoners inside the jail, but people throughout the world.

The Meaning of Freedom

Michael: Many people misunderstand the message. They think the prison is the real bondage.

But in truth the whole world is imprisoned by sin.

David: And the gospel of Christ is the key that sets men free.

Michael: One night I received the inspiration for an image representing this message. I drew a design and brought it to the Cultural Arts Centre inside the prison.

Within a month the artist had produced a large painting based on the design.

David: When you sent me the picture, I was overjoyed.

Michael: It captured perfectly the message of the mission.

Michael: For truly there has never been a love like the love of Christ.

Introducing Michael Clarke

Trojan Warriors, Part 2 The Vision

URL Video link

https://youtu.be/Gc_J5JLBt0g?si=Gc-zLpyTOT6lziGv

The Prison

David: Michael, let us begin by speaking about the prison itself. This is the new building of the national prison. When one first sees it from the outside, it appears impressive. The towers rise above the walls, and the structure looks strong and orderly.

Michael: Yes, from the outside it can even appear beautiful.

David: But the reality inside is very different. The prison reminds me of the grave, for the grave respects no man. As the Scripture teaches, the small and the great meet together there. Inside these walls men from every walk of life are confined.

Michael: That is true. Within the prison there are men who once held important positions in society, and others who grew up as street children. Yet here they are all brought together.

David: The conditions are harsh. There are rats, cockroaches, and the drains often remain open, creating a terrible smell. It is not a place anyone would choose to live. Yet even in such a place men are still breathing, still alive, and still capable of hearing the gospel.

Michael: And although they are confined, they are not completely cut off from the outside world. Visitors come, officials come, and sometimes the government itself observes what is happening here.

David: That is why we believe the Lord has called us to this place. Even within a prison, the gospel can reach beyond the walls.

Sharing the Gospel

David: The purpose of our prison ministry is to share the gospel

of Jesus Christ among those who have committed crimes. Our hope is that those who are converted will themselves share the gospel with their families and communities.

Michael: In that way the message spreads far beyond the prison.

David: Yes. God often takes those whom the world has cast aside and uses them for His own glory. Men who once lived in sin are converted to Christ, and through them the name of Christ is declared.

Michael: We recently saw an example of this ourselves.

David: Indeed we did. Together we travelled eighteen hours by coach to reach a city where one of the prisoners originally came from. When we arrived, we visited a church there and showed them the book containing the testimonies of converted prisoners.

Michael: When they opened the book they found the testimony of Linito T. Barrique.

David: Yes. Linito had been sentenced to life imprisonment for murder. He came from Tigaon City. The people in the church were amazed to see his story written there and to learn what God had done in his life.

Testimonies That Reach the World

Michael: This is why the book of testimonies is so important.

David: Exactly. Through this book we are able to return to the cities and villages where these men once lived. We can share their testimonies with the people who knew them before their conversion.

Michael: Sometimes we even speak to the families of their victims.

David: Yes. The gospel must be carried to all. Another example is Josephine's husband, Manuel Gallabang, who is currently on death row. At the time of writing he stands seventh in line to be executed.

Michael: He also comes from Tigaon City.

David: By taking these testimonies back to the communities where these men once lived, we show that the power of Christ can change even the hardest of lives.

Michael: Thus the gospel goes out from within the prison to the world outside.

David: Indeed. What a remarkable work it is that life-giving testimonies should come from within New Bilibid Prison and reach people across the country.

The Vision of Paradise Express

Michael: Before I was convicted, I had started several businesses. My final venture before imprisonment was a travel agency called *Paradise Express*.

David: And now you hope to see that work revived.

Michael: Yes. My vision is that Paradise Express will one day help churches and mission organisations send people here to the Philippines. Visitors could come to train as missionaries, work with street children, and participate in prison ministry.

David: So it would combine mission and travel.

Michael: Exactly. Visitors could experience the beauty of the Philippines while also witnessing firsthand the work being done here. Not every day would involve visiting the prison, but they would gain a real understanding of the ministry.

David: And when they return home, they would be able to speak to their churches about what they have seen.

Michael: Yes. We would particularly welcome Bible students and those studying the Scriptures who desire practical experience in evangelism.

David: They would learn how prison evangelism is carried out.

Michael: Those who complete the training would receive a diploma from the *Trojan Horse International Teacher Training College*, acknowledging their participation in the programme.

Ministry Among Women Prisoners

David: Another important development concerns the ministry among women prisoners.

Michael: Yes. We have received confirmation from the Honourable Raymond Luag, Director of Justice, granting permission for Trojan Horse International to conduct further filming within the prison system.

David: The purpose of this filming is to create a documentary record of the ministry.

Michael: Part of this work will take place in the women's correctional facility, located about thirty minutes from here. There are fewer than a thousand women housed there.

David: We have already collected several remarkable testimonies of women who have been converted to Christ.

Michael: These testimonies will form part of the next book we hope to publish.

David: There is also great opportunity here for women evangelists

to participate in the ministry.

Michael: Yes. The women in these prisons are not forgotten. If they come to Christ they too become part of the family of God.

David: Yet as in all things, there must be order within the church and within society.

Conclusion

David: As we conclude this report, we reflect on how far the Lord has brought us.

Michael: Years ago we lived very different lives.

David: Indeed. Many once knew us for our wrongdoing.

Michael: I myself once followed a life of sin and did not know the Lord.

David: But God, in His mercy, intervened.

Michael: Now we follow the true King, the Lord Jesus Christ.

David: And the riches we now possess are not the riches of this world.

Michael: They are the riches of grace.

David: For there is no love like the love of Christ, and it is this love that we now proclaim to prisoners, to families, and to the world.

PART 3

Trojan Warriors: Part 3, Our Doctrinal Foundation

URL Video
https://youtu.be/upn1rv9R4po?si=Q9Vnv3fbIdrMLIJq

In our discussion you asked about the TULIP, and I had only begun to outline its foundation when you stopped me and said we would expand on it later. Let me do so now, for within that simple flower lies a remarkable summary of the doctrines of grace.

Before we turn to those five points, allow me to shed a little light on the background. You are the first person I have met in over thirty years who has come to see these truths of the gospel as I have understood them. In England, very few believe these doctrines today.

I came to them soon after my conversion, about a year afterwards. At
that time I was attending Pentecostal churches — the Assemblies of God — and wandered from church to church because I found no settled rest. Eventually the Lord led me to a Strict and Particular Baptist Church in Bierton, Aylesbury, Buckinghamshire. It was a small congregation
with elderly members, and though to the world it appeared quaint and "a hundred years out of date," the ministers who preached there were faithful men who believed the Bible from cover to cover.

Under their ministry I was nurtured in a gracious way of life, and I loved my time amongst the Strict Baptists. In due course they appointed me a preacher and teacher. In 1983 I was sent out from the Bierton church and commissioned to preach wherever the Lord opened the door. In time the Lord brought me here to the Philippines.

Now here we are, thirty years later, and you tell me that you have

discovered the sovereignty of God expressed in these five points of Calvinism. Very well — let us walk through them.

The Five Points are:

1 Total Depravity

2 Unconditional Election

3 Limited Atonement

4 Irresistible Grace

5 Perseverance of the Saints

This forms the familiar acronym **TULIP.**

Here in the Philippines, with so many Christian groups — Pentecostals, born-again churches, Roman Catholics, Jehovah's Witnesses, and more — there are many competing claims. Among them, only Reverend Lucas P. Daniel Jr. strongly preached eternal salvation, or "eternal security," and that truth rests upon the immutability of God: that when God saves, He saves forever. Once that foundation is in place, the rest of the flower opens naturally.

Let me briefly describe each point.

1. Total Depravity

Because of Adam's fall, every part of human nature — body, soul, mind, and will — is corrupted. The will is in bondage to sin. We cannot and will not choose Christ unless Christ first sets us free. Total depravity does not mean we are as wicked as we possibly could be, but that sin has affected the entirety of our being. All men are "in Adam," fallen and spiritually incurable unless delivered by grace.

2. Unconditional Election

God, in His wisdom and love, chose a people from Adam's fallen race to be saved through Jesus Christ. His choice was not based upon anything foreseen in them — not faith, not holiness, not works — but solely upon His sovereign good pleasure. As Scripture

says, "Jacob have I loved, but Esau have I hated," that "the purpose of God according to election might stand." Few preach this today, but God's Word remains.

3. Limited Atonement

Christ died specifically and effectually for the elect. His one offering upon the cross secured salvation for every soul for whom He shed His blood. Not one for whom Christ died can ever perish. We do not know who the elect are until they believe, but those who believe manifest that they were loved and redeemed by Him.

4. Irresistible Grace

When God calls a sinner effectually, He draws them as a bridegroom woos His bride. This call cannot be finally resisted, for it is the work of the omnipotent God. He gives them new birth, sheds His love abroad in their hearts, and makes them willing in the day of His power. Men resist God naturally, but when grace takes hold of the heart, the sinner comes — irresistibly and joyfully.

5. Perseverance of the Saints

Every true believer will persevere to the end. They may fall, as Abraham was tried, or as the prodigal wandered, but the Father brings His children home. He restores the robe, the ring, and the feast. None of Christ's sheep shall ever be lost; none can pluck them out of His hand. Their eternal security rests not upon their grip on Christ, but on Christ's grip upon them.

I must add this: if a Christian has no sense of eternal security, something vital is missing. A doubting Christian is a miserable Christian. But I am not miserable. Because I believe in the sovereignty of God, I can walk through the world undisturbed by men or devils. Though I have fallen in my life — into sin, wretchedness, and the loss of my family — yet the Lord restored me, and I will by grace never forsake Him again. His sovereign grace has made me an evangelist.

Let critics say Calvinism kills evangelism — I say they do not know

what Calvinism is. Better to speak of biblical truth. God is sovereign. God saves. Christ is a wonderful Saviour.

After thirty years as a Christian, I affirm with Christ's own words: If you are in His hands, it is impossible for you to be lost.

Christ shed His precious blood in love; He calls His people tenderly: "Chosen by the Father, Redeemed by the Son, Set apart by the Spirit — Our living God is One."

Give Him your love, and follow Him.

APPENDIX 10

The Doctrine Of Predestination

This work presents the theological arguments of John Gill concerning the doctrine of predestination and Providenceand addresses objections raised by John Wesley and Arminian writers following the Synod of Dort (1618–1619).

THE DOCTRINE OF PREDESTINATION
Stated and Set in Scripture Light

DEDICATION

Prepared for the students, pastors, and teachers of **Baguio Christ-Centred Churches (BCCC)** Philippines and for the brethren of **Prisoners of Christ of the Philippines (POCOP).**

May the study of the Holy Scriptures and the doctrines of grace strengthen the faith of those who teach, preach, and study the Word of God.

PREFACE

This work presents the doctrine of predestination as set forth in the Holy Scriptures and as carefully articulated by the eminent theologian Dr. John Gill. It is written in response to objections

raised by John Wesley and others who opposed the conclusions of the Synod of Dort (1618–1619) and the historic Reformed understanding of divine sovereignty.

The purpose of this book is not merely to engage in controversy but to clarify the biblical teaching concerning the eternal decrees of God. The doctrine of predestination has often been misunderstood or misrepresented, sometimes through careless language and sometimes through philosophical speculation that goes beyond the testimony of Scripture.

Dr. Gill sought to ground the discussion firmly upon the authority of the Word of God. In doing so he demonstrated that the doctrines of election, predestination, and perseverance are not speculative ideas but truths plainly revealed in the Scriptures.
The reader is encouraged to examine the passages of Scripture cited throughout this work and to consider the arguments carefully. May the study of these doctrines lead to a deeper reverence for the sovereignty, wisdom, justice, and grace of God.

INTRODUCTION
The doctrine of predestination has long been a subject of serious discussion within the Christian church. While some have regarded it with suspicion or misunderstanding, others have recognized it as a necessary consequence of the sovereignty of God as revealed in the Scriptures.

Predestination concerns the eternal purpose of God in relation to all things and especially in relation to the salvation of His people. The Scriptures affirm that God works all things according to the counsel of His will and that the redemption accomplished through Jesus Christ was determined before the foundation of the world.

This work examines the doctrine of predestination under several headings: the general decree of God concerning all events, the special decree concerning salvation, and the principal objections

raised against these teachings. The aim is to defend the truth of God's Word and to demonstrate that the doctrine of predestination magnifies the glory of God and the riches of His grace.

PUBLISHERS NOTE

There are words used in the Authorized Version of the Scriptures that have precise meaning and help clarify the doctrines of grace. Many modern versions of the Bible and those versions published since 1945, based upon the unsound principles of Westcott and Hort, such as the New International Version, have dropped these classical theological words.

We should understand the meaning of the words used in scripture such as:
Justification, Redemption, Regeneration, Providence,Quickening
Sanctification, Conversion, Predestination, Election, Adoption
Foreordination, Foreknowledge, Preterition, Damnation,
Reprobation

These words are necessary for discussing the doctrines of the Bible and we should be aware of how they are used in modern versions of the Bible. A helpful approach is to make a list of these words and understand their meaning before examining the doctrine discussed in this paper. See the word list at the end of this paper.

PREDESTINATION WITH RESPECT TO MEN, TO LIFE AND UNTO DEATH

Predestination, as it respects men, is that eternal decree of God whereby he has determined the everlasting state of men. The Scriptures chiefly treat of this doctrine under two branches: **Election** and **Reprobation**. The one is a predestination unto life; the other unto death.

I. ELECTION

Election, which is a predestination unto life, is an act of the free grace of God, flowing from his sovereign and immutable will. By this act, from all eternity, God has chosen in Christ, out of the common mass of mankind, certain persons to partake of spiritual blessings in this life and eternal happiness in the life to come, to the praise of the glory of his grace.

1. THE OBJECTS OF ELECTION

The objects of election are some men, not all, which a choice necessarily implies. To choose all would be no choice at all. Therefore the Scripture speaks of:

"A remnant according to the election of grace."
— Romans 11:5 (KJV)

These are a certain number who, though unknown to us, are perfectly known to God.

"The Lord knoweth them that are his."
— 2 Timothy 2:19 (KJV)

Though they are in themselves a great multitude which no man can number (Revelation 7:9), yet when compared with the whole mass of mankind they are but few.

"Many be called, but few chosen."

— Matthew 20:16 (KJV)

"Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?"
— Romans 9:21 (KJV)

Election therefore respects particular persons, not whole nations or

communities.

"Jacob have I loved, but Esau have I hated."
— Romans 9:13 (KJV)

2. ELECTION AN ACT OF FREE GRACE

Election is entirely an act of God's free grace and is not moved by any foreseen merit, work, or condition in the creature.

"Even so then at this present time also there is a remnant according to the election of grace.
And if by grace, then is it no more of works: otherwise grace is no more grace."
— Romans 11:5–6 (KJV)

Election therefore proceeds according to the sovereign will and good pleasure of God.

"Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."
— Ephesians 1:5 (KJV)

3. ELECTION IRRESPECTIVE OF FAITH OR WORKS

Faith itself flows from election.

"As many as were ordained to eternal life believed."
— Acts 13:48 (KJV)

Holiness is not the cause but the design of election.

"According as he hath chosen us in him before the foundation of the world, that we should be holy."
— Ephesians 1:4 (KJV)

Good works follow after election.

"For we are his workmanship, created in Christ Jesus unto good works."
— Ephesians 2:10 (KJV)

4. ELECTION MADE IN CHRIST

The act of election was made in Christ, who is the head of the elect.

"According as he hath chosen us in him before the foundation of the world."

— Ephesians 1:4 (KJV)

"God hath from the beginning chosen you to salvation."

— 2 Thessalonians 2:13 (KJV)

5. CHOSEN UNTO SPIRITUAL BLESSINGS AND GLORY

Those who are chosen are chosen unto grace here and glory hereafter.

"God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ."

— 1 Thessalonians 5:9 (KJV)

6. PREDESTINATION INCLUDES THE MEANS AND THE END

Both the means and the end are secured by the eternal decree of God.

"Whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."

— Romans 8:30 (KJV)

7. THE ULTIMATE END OF PREDESTINATION

The ultimate end of predestination is the glory of God.

"To the praise of the glory of his grace."

— Ephesians 1:6 (KJV)

II. REPROBATION

Reprobation is that eternal decree of God whereby, according to his sovereign will, he has determined to leave some men in the fallen mass of mankind and to punish them for their sins with everlasting destruction for the glory of his justice.

PRETERITION

"The election hath obtained it, and the rest were blinded."
— Romans 11:7 (KJV)
"Whose names were not written in the book of life from the foundation of the world."
— Revelation 13:8 (KJV)

PRE-DAMNATION

"The LORD hath made all things for himself: yea, even the wicked for the day of evil."
— Proverbs 16:4 (KJV)

THE END OF REPROBATION

"What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction."
— Romans 9:22 (KJV)

CONCLUSION

The doctrine of predestination, when rightly understood, magnifies the sovereignty of God and the riches of his grace. Salvation is entirely of the Lord and all glory belongs to him alone.

REPLY TO THE OBJECTIONS RAISED AGAINST THE DOCTRINE OF PREDESTINATION

The doctrine of predestination, as stated from the Scriptures, has long been the subject of controversy within the Christian church. Some have opposed it as inconsistent with the goodness and justice of God, while others have misunderstood it through careless expressions or philosophical speculation.

It therefore becomes necessary to consider the principal objections raised against this doctrine and to examine whether they are supported by the testimony of Scripture.

I. THE DOCTRINE OF REPROBATION NOT CONTRARY TO THE PERFECTIONS OF GOD

The doctrine of reprobation, when properly understood, contains nothing that is contrary to the nature or perfections of God.

Some writers have used harsh or unguarded expressions when discussing this subject, and such language has sometimes caused offence or misunderstanding. Yet the doctrine itself, when stated carefully according to the Scriptures, is no more unreasonable than the doctrine of election.

The Scriptures speak more frequently of election than of reprobation, and therefore the latter is often understood by implication from the former. Nevertheless, the sacred writings provide sufficient evidence for both.

Because of the solemn nature of this subject, it is often wise not to dwell excessively upon it in public discourse. The doctrine of election itself provides the principal testimony concerning the sovereignty of God in salvation.

Opponents of the doctrine, however, frequently begin their attack upon the subject of reprobation, believing that by making it appear harsh they may bring the doctrine of election into disrepute.

Yet this approach begins with the wrong foundation. Reprobation is nothing more than the logical counterpart of election. If some are chosen, others must necessarily be passed by.
Thus if the doctrine of election stands, the doctrine of reprobation follows by necessary consequence.

II. OBJECTIONS DRAWN FROM CERTAIN PASSAGES OF SCRIPTURE

Some object to the doctrine of predestination by appealing to various

passages of Scripture which they believe cannot be reconciled with it.

Among these passages are those which speak of the justice of God, the responsibility of man, and the call to repentance.

However, a careful examination of these texts shows that none of them contradict the doctrine of predestination when they are properly understood in their context.

For example, certain passages describe the providential dealings of God with nations or individuals in temporal matters rather than in matters concerning eternal salvation.

Other passages describe the revealed will of God in the preaching of the Gospel rather than his secret and eternal decree.

It is therefore important to distinguish between these two aspects of the divine will:

The secret will of God, which concerns his eternal decree.
The revealed will of God, which concerns the commands and invitations given in the Gospel.

Confusion between these two often leads to misunderstanding.

III. PASSAGES WHICH SPEAK OF GOD'S WILL THAT ALL SHOULD BE SAVED

Another objection arises from those Scriptures which declare that God is willing that all should be saved.

Peter 3:9 (KJV)

These passages, however, do not teach that every individual person without exception will be saved. Rather they indicate that salvation

is not confined to one nation or class of people.

The Gospel is proclaimed to all kinds of men, both Jews and Gentiles, rulers and subjects, rich and poor.

Thus these Scriptures demonstrate the universality of the Gospel invitation, not the universality of election.

IV. PASSAGES WHICH SPEAK OF CHRIST DYING FOR THE WORLD

Others appeal to passages that declare Christ died for the world.

Such expressions must be understood according to the usage of Scripture. The word world is often used to describe mankind generally or the Gentile nations in contrast to Israel.

Thus the meaning is not that Christ died equally for every individual person, but that his sacrifice is sufficient for people from every nation, tribe, and language.

V. THE JUSTICE OF GOD VINDICATED

Some object that the doctrine of predestination is inconsistent with the justice of God.

Yet this objection arises from a misunderstanding.

In the decree of preterition, God simply leaves men as they are in their fallen condition. He does not force them into sin nor prevent them from doing what is right.
In the decree of condemnation, men are punished not arbitrarily but for their sins.

If God were to condemn all men for sin, he would still be perfectly just. Therefore it cannot be unjust for him to save some while leaving

others to the consequences of their rebellion.

VI. THE SOVEREIGNTY OF GOD IN SALVATION

The Scriptures consistently present salvation as the work of God's sovereign grace.

Thus the doctrine of predestination exalts the grace of God while preserving the responsibility of man.

CONCLUSION OF THE REPLY

When the Scriptures are carefully examined, the objections raised against the doctrine of predestination lose their force.

The doctrine does not diminish the goodness or justice of God. Rather it magnifies the wisdom of his eternal purpose and the riches of his grace toward those who are saved through Jesus Christ.

The believer therefore finds comfort in the assurance that salvation rests not upon the uncertainty of human effort but upon the unchangeable purpose of God.

A REPLY TO MR. WESLEY'S PARTICULAR OBJECTIONS

Having stated the doctrine of predestination from the Scriptures, and considered the general objections raised against it, we now proceed to examine more particularly the exceptions brought forward by Mr. Wesley in his discourse entitled *Predestination Calmly Considered*.

It must be observed at the outset that Mr. Wesley does not directly address the principal arguments advanced in defence of the doctrine. Instead, he raises various objections drawn from selected passages of Scripture and from philosophical reflections upon the character of God.

Our purpose here is not to engage in rhetorical dispute, but to examine these objections in the light of Scripture and sound reasoning.

I. ON THE CHARGE THAT PREDESTINATION MAKES GOD THE AUTHOR OF SIN

One of the most common accusations made against the doctrine of predestination is that it represents God as the author of sin.

This accusation arises from a misunderstanding of the doctrine. The decree of God establishes what shall certainly come to pass, yet it does not remove the moral responsibility of human beings.

Scripture clearly teaches that God is holy and cannot be the author of sin.

James 1:13 (KJV)

Sin proceeds from the corruption of the human heart. God permits it within his providence, but the guilt of it belongs entirely to the creature.

Thus the decree of God establishes the certainty of events, while the sinful intentions of men remain their own.

II. ON THE CHARGE THAT PREDESTINATION DESTROYS HUMAN RESPONSIBILITY

Another objection frequently raised is that the doctrine of predestination destroys the responsibility of man.

Yet the Scriptures consistently hold together both truths: the sovereignty of God and the responsibility of man.

Men are commanded to repent, believe the Gospel, and obey the commandments of God.

Acts 17:30 (KJV)

The fact that God has an eternal purpose does not remove the obligation of men to respond to the call of the Gospel.

Indeed, the preaching of the Gospel is the very means appointed by God for bringing his elect to faith.

III. ON THE CHARGE THAT PREDESTINATION DISCOURAGES HOLINESS

It is sometimes alleged that the doctrine of predestination encourages carelessness in moral conduct.

This accusation likewise misunderstands the doctrine. The Scriptures teach that those who are chosen by God are also chosen unto holiness, a livng right before the Lord.

According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him

Ephesians 1:4 (KJV)

Election therefore does not weaken the pursuit of holiness; rather, it establishes it as the purpose of God's saving work.

Those who truly understand the grace of God are moved not to indifference but to gratitude and obedience.

IV. ON THE COMFORT PROVIDED BY THE DOCTRINE OF PREDESTINATION

Far from being a discouraging doctrine, predestination provides strong consolation for believers.

It assures them that their salvation does not depend upon their own

unstable efforts but upon the unchangeable purpose of God.

Romans 8:29 (KJV)

Because God's purpose cannot fail, the believer may rest in the certainty that the work begun in grace will be completed in glory.

Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ

Philippians 1:6 (KJV)

CONCLUSION

When carefully considered, the objections raised against the doctrine of predestination do not overturn the clear teaching of Scripture.

Instead, the doctrine reveals the depth of God's wisdom, the sovereignty of his grace, and the certainty of his saving purpose.

It humbles the pride of man, exalts the mercy of God, and directs all glory to the Lord alone.

A FINAL VINDICATION OF THE DOCTRINE OF PREDESTINATION

Having considered the principal objections raised against the doctrine of predestination, and having replied to the particular arguments advanced by its opponents, it remains to offer a concluding vindication of this important doctrine as it is revealed in the Holy Scriptures.

I. THE TESTIMONY OF SCRIPTURE

The doctrine of predestination is not derived from philosophical

speculation, but from the clear testimony of the Word of God. Throughout the Scriptures we find repeated references to God's eternal purpose in the salvation of his people.

Ephesians 1:4 (KJV)

'Whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he als
Romans 8:30 (KJV)

These passages plainly teach that salvation proceeds according to the eternal purpose of God and not according to the uncertain will or works of man.

II. THE HARMONY OF DIVINE ATTRIBUTES

Some have imagined that the doctrine of predestination is inconsistent with the goodness or justice of God. Yet when rightly understood, it harmonizes perfectly with all the divine attributes.

God's justice is displayed in the punishment of sin. His mercy is displayed in the salvation of sinners. His wisdom is seen in the perfect ordering of all things according to his eternal counsel.

Thus the doctrine does not diminish the character of God but rather reveals the depth and glory of his divine government.

III. THE HUMBLING OF HUMAN PRIDE

Another important effect of this doctrine is that it humbles the pride of man. If salvation depended upon human wisdom or merit, then man might boast before God.
But the Scriptures declare:

1 Corinthians 1:29 (KJV)

All who are saved must therefore acknowledge that salvation is entirely the work of divine grace.

IV. THE COMFORT OF BELIEVERS

The doctrine of predestination provides great comfort and assurance to the people of God. Because salvation rests upon God's eternal purpose, it cannot ultimately fail.

Romans 8:35 (KJV)

Believers may therefore trust that the God who began the work of salvation will bring it to completion.

Philippians 1:6 (KJV)

V. THE PROPER USE OF THE DOCTRINE

This doctrine must be handled with reverence and humility. It was not given to encourage speculation or dispute, but to lead believers to greater trust in God and deeper gratitude for his grace.

When rightly understood, predestination encourages holiness, perseverance, and humble dependence upon the Lord.

CONCLUSION

The doctrine of predestination, therefore, stands firmly upon the authority of Scripture. Though often opposed or misunderstood, it remains a testimony to the sovereignty of God and the riches of his grace.

Let all who consider these things remember the words of the apostle:

Romans 11:33 (KJV)

To him alone be glory for ever. Amen.

APPENDIX A

KEY SCRIPTURES ON PREDESTINATION, ELECTION, AND THE SOVEREIGNTY OF GOD

The following passages of Holy Scripture are frequently cited in discussions concerning the doctrine of predestination, election, and the sovereign grace of God in salvation. These texts are provided for study, meditation, and teaching.

PREDESTINATION

Romans 8:29-30 (KJV)

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."

Ephesians 1:5 (KJV)

"Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."

ELECTION

Ephesians 1:4 (KJV)

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."

2 Thessalonians 2:13 (KJV)

"But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to

salvation through sanctification of the Spirit and belief of the truth."

THE SOVEREIGNTY OF GOD

Daniel 4:35 (KJV)

"And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?"

Isaiah 46:9-10 (KJV)

"I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."

PERSEVERANCE OF THE SAINTS

John 10:28-29 (KJV)

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."

Philippians 1:6 (KJV)

"Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

CLOSING REFLECTION

These passages demonstrate that the doctrine of predestination is not built upon isolated texts but upon the consistent testimony of Scripture. The eternal purpose of God in Christ is revealed from Genesis to Revelation and forms part of the foundation of the Christian understanding of salvation by grace.

Romans 11:36 (KJV)

"For of him, and through him, and to him, are all things: to whom be glory for ever. Amen."

FURTHER PUBLICATIONS

LET CHRISTIAN MEN BE MEN

David Clarke
Originally published as *The Bierton Crisis (1984)*, this deeply personal and theological account traces the journey of David Clarke—minister, church secretary, and committed member of the Bierton Strict and Particular Baptist Church, a historic Gospel Standard cause founded in 1832.

This book documents a significant crisis that shook the foundation of the Bierton Church in 1984. As doctrinal errors and questionable practices crept into the fellowship, David stood firm in proclaiming the doctrines of grace—particularly Particular Redemption—and affirmed that the gospel of Christ, not the Law of Moses, is the believer's rule of life. His stance led to a withdrawal of fellowship, yet the church never terminated his membership, desiring his return.

David's testimony not only exposes the theological and ecclesiastical

struggles within the church but also chronicles the unexpected closure of the Bierton chapel in 2002, while he was engaged in gospel mission work in the Philippines. Upon returning to the UK, he discovered that a new, unelected group of trustees had taken control of the chapel, denied his rightful membership, and ultimately sold the historic building as a domestic property in 2006.

This book is both a warning and a call: a warning against doctrinal compromise and a call for ministers and believers to ground their faith and practice in Scripture alone—not tradition, not personal opinion, and not the fear of man.

Let Christian Men Be Men is an appeal to return to biblical conviction, gospel clarity, and godly courage—so that men may truly stand, teach, and live as Christ's ambassadors in an age of confusion.

CONVERTED ON LSD TRIP

The Bucks Herald

Second Edition

CONVERTED ON LSD TRIP

David Clarke who had a three-year career of undetected crime, experienced a "Christian conversion" whilst suffering from the effects of LSD, he told Aylesbury magistrates, on Tuesday. After wrestling with his conscience for a year, he confessed to 24 crimes, and gave information leading to the recovery of over £1000 worth of stolen property. In court

Seeking Truth

"Religion to me was rubbish, and for many people who could not stand on their own feet", he said.

Voice Of Christ

Difficulty

David Could these boys do any real wrong ? Michael

By David Clarke (Author)
This book is not about drug use—it is about deliverance.

On the 16th of January 1970, during a terrifying LSD trip, I was confronted with the reality of my own sin and the judgment of God. In desperation, I cried out to the Lord Jesus Christ—and He saved me. That night marked the end of a life of crime and the beginning of a journey of faith, repentance, and transformation that would take me far beyond anything I had imagined.

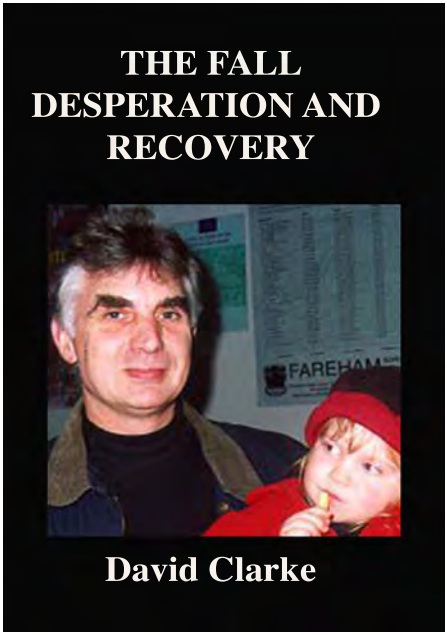
At the time, I was virtually illiterate. I had left school with no qualifications, been sent prison in Dover Borstal, and lived in rebellion against God and the law. After my conversion, I taught myself to read using the King James Bible and classical Christian literature. That education shaped my mind and my convictions, leading me eventually to become a lecturer in electronics, teaching in colleges for over 20 years.

But the heart of this book is not about my teaching career. It's about the saving grace of God, the power of the gospel, and the reality that no one is beyond hope. It's a testimony for the broken, the backslider, the addicted, the imprisoned, and those who think they've gone too far. It is also a warning to any who treat eternal things lightly.

Though I fell into sin and unbelief again in the early 1990s, God restored me through repentance and drew me back as told in *The Fall Dspiration And Recorery,* Since then, I've sought to tell everyone—especially my former students and friends—that the Lrd Jesus Christ still saves. I write to you as one who has walked in darkness and has seen the light.

My prayer is that this story will challenge you to think, cause you to reflect, and point you to Christ. This is not entertainment. It is a declaration of truth. And the truth is: Jesus still saves sinners today.

THE FALL, DESPERATION AND RECOVERY



By David Clarke

This is the true account of a man who once knew the grace of God, turned from Him in unbelief, and yet was mercifully restored. It is the sequel to *Converted on LSD Trip* and *Bierton Strict and Particular Baptists*, continuing the story of David Clarke's journey—from earnest Christian faith into deep spiritual darkness, and by God's grace, back again.

In 1984, David withdrew from the Bierton Strict and Particular Baptist Church over matters of doctrine and conscience. What followed was not the peaceful path he had hoped for, but a time of great affliction: rejection, depression, marital breakdown, moral failure, and what he later came to understand as bipolar disorder. Like King David of old, this David also fell into sin, lost his way, and wounded those closest to him.

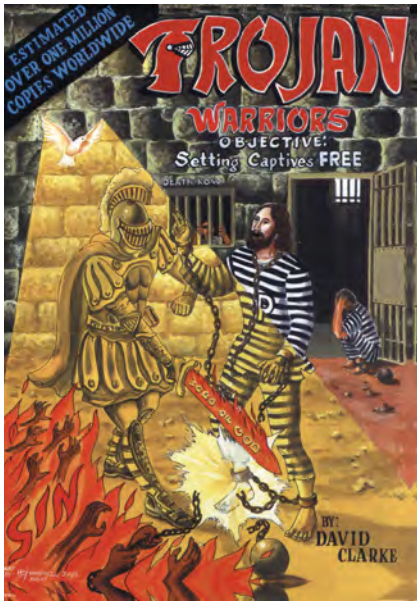
Yet the Lord did not let him go. Through years of wandering, the

Word of God echoed still: "I will never leave thee, nor forsake thee" (Hebrews 13:5). With brutal honesty and a heart humbled by grace, Clarke recounts the long road back—from despair to repentance, from ruin to recovery.

This is not a tale of self-help or self-improvement. It is a testimony to sovereign grace—that no matter how far one falls, the Lord's arm is not shortened that it cannot save.

"For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD." —Jeremiah 30:17

TROJAN WARRIORS



Setting Captives Free
Authored by Mr David Clarke CertEd, Authored by Mr Michael J Clark

Trojan Warriors: Setting Captives Free is the true and extraordinary account of two brothers—Michael and David Clarke—raised in

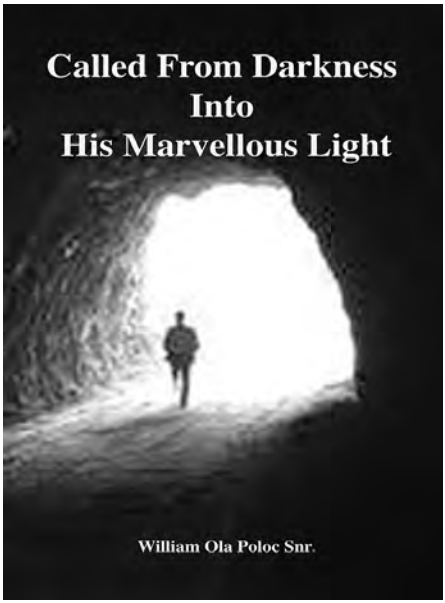
Aylesbury, England, who turned from a life of crime to proclaim the gospel of Jesus Christ.
In the 1960s, both brothers were convicted and imprisoned for malicious wounding and carrying firearms without a license. David, the younger, experienced a radical conversion in 1970 after a terrifying LSD trip. He went on to teach himself to read using the Bible, pursued higher education, became a lecturer, and later served as a Baptist minister.

Michael, however, continued a flamboyant and criminal lifestyle, eventually landing in a Philippine prison in 1996, sentenced to 16 years. It was there—after five years in maximum security—that he too came to faith in Christ.
Moved by his brother's transformation, David launched a mission to the Philippines, determined to help and support Michael. Together, they began working with inmates in New Bilibid Prison—many of whom were former gang leaders, murderers, and drug traffickers—who had also experienced profound conversions.

This book tells the story of that mission and includes 66 handwritten testimonies from inmates whose lives were changed by the gospel. Among them were **22 men on Death Row,** awaiting execution by lethal injection—yet now living in hope, bold in faith, and committed to spreading the message of Christ.
These are the Trojan Warriors—once captives to sin, now soldiers of Christ.

"And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." — Revelation 12:11

CALLED FROM DARKNESS INTO HIS MARVELLOUS LIGHT



William Poloc

William Poloc was once an inmate of New Bilibid Prison in the Philippines, having been sentenced to 14 years for the crime of homicide. Yet it was during his time in prison that the Lord Jesus Christ called him to repentance and faith. Turning his back on a life of sin, William began to read the Holy Scriptures and study theology. In time, he came to understand and embrace the doctrines of grace, and he was soon teaching the gospel to his fellow inmates.

I first met William in October 2001 while visiting New Bilibid Prison, where I was serving as Director of the Christian mission, Trojan Horse International.

Upon his release in August 2002, William was commissioned by Trojan Horse International and sent back to his home city of Baguio to preach the gospel to the inmates of Baguio City Jail and Benguet Provincial Jail.

In October 2002, I travelled to Baguio City Jail in my capacity as

Mission Director and as a sent minister of the Bierton Strict and Particular Baptists. There, I had the privilege of baptising 22 inmates who had been truly converted—from crime to Christ—through the ministry of William Poloc. I also baptised a further 8 souls at Benguet Provincial Jail who likewise testified of salvation by grace through faith in the Lord Jesus Christ. These remarkable events coincided with the final worship service ever held at the Bierton Strict Baptist Chapel in the United Kingdom, which took place on 22nd December 2002.

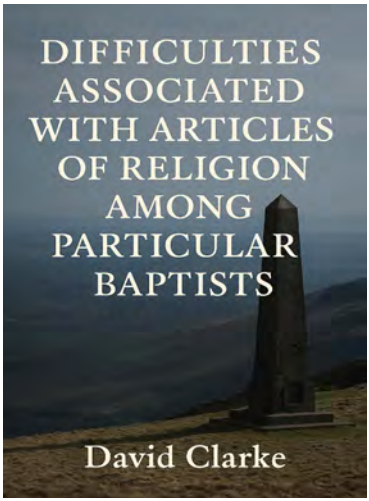
Over the past two decades, Brother William has faithfully laboured in the gospel ministry. As his testimony shows, he has continued to preach and teach the Word of God, and has established what is now known as the Baguio Christ-Centred Churches.

We give thanks to Almighty God for His wondrous works in the salvation of sinners, and for raising up faithful men like William Poloc, who proclaim the message that "Christ Jesus came into the world to save sinners" (1 Timothy 1:15, KJV).

David Clarke
Director, Trojan Horse International
April 2022

DIFFICULTIES ASSOCIATED WITH ARTICLES OF RELIGION

Among Particular Baptists



This provocative and deeply reflective theological work explores the challenges posed by historic confessions of faith—particularly the Gospel Standard Articles of Religion—in the life and governance of a local church. Drawing from personal experience and first-hand involvement in church conflict, David Clarke offers a rare and candid examination of the tensions between church tradition, biblical fidelity, and the conscience of individual believers.

Clarke, a former member of the Bierton Strict and Particular Baptist Church, unpacks a series of doctrinal, practical, and spiritual difficulties that arose when attempts were made to align his local fellowship with the Gospel Standard denomination. These include issues surrounding duty faith, the free offer of the Gospel, repentance, and the law-gospel distinction—all with significant pastoral implications.

This book is ideal for:

Church leaders navigating denominational identity and doctrinal unity

Believers wrestling with the authority and interpretation of confessions

Historians and theologians studying 20th-century Particular Baptist movements

Anyone interested in how church documents shape faith, fellowship, and conflict

Blending historical documentation with personal narrative and scriptural exposition, Difficulties Associated With Articles of Religion is a thoughtful and honest resource for those seeking clarity in the midst of ecclesiastical confusion.

BISAC: Religion / Christianity / Baptist

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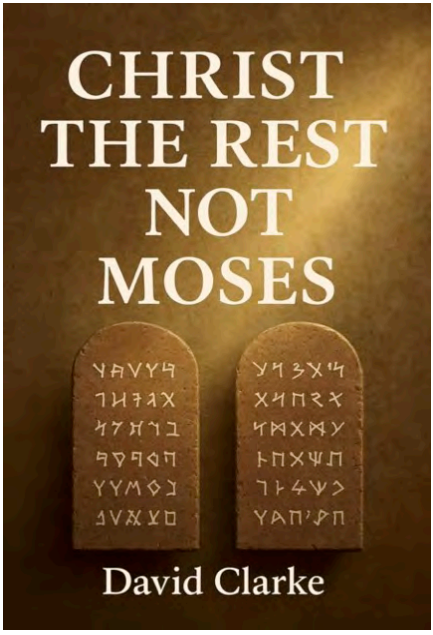
CHRIST THE REST, NOT MOSES



By David Clarke
"Let us labour therefore… to enter into that rest." – Hebrews 4:11

What is the true rest promised to the people of God? Is it found in observing days and laws — or in Christ Himself?

In this bold and thought-provoking work, David Clarke draws from Scripture and personal experience to confront a foundational issue at the heart of Christian doctrine: justification by faith alone.
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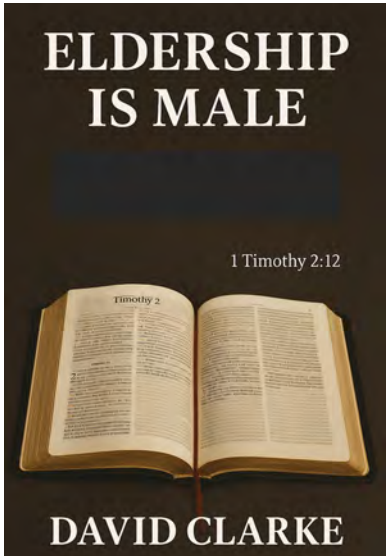
Clarke, once rejected by a Gospel Standard minister over his understanding of Hebrews 4, writes not to stir controversy, but to call believers back to the simplicity and power of the gospel. With a serious tone, pastoral heart, and unwavering conviction, he urges readers to turn from legalism and shadows to the finished work of Christ.

Written especially for those who love the doctrines of grace, yet feel isolated or misunderstood, this book is a call to clarity, courage, and confidence in the rest that is found in Christ — and Christ alone.

This is not merely a theological issue. It is a matter of liberty, peace, and the very ground of our standing before God.

ELDERSHIP IS MALE



Authored by Mr David Clarke

Eldership Is Male
By David Clarke Cert.Ed.

In a generation marked by confusion over gender, church authority, and biblical headship, David Clarke boldly returns to the timeless truths of Scripture to address one of the most contested questions in contemporary Christianity: Should women serve as elders in the church?

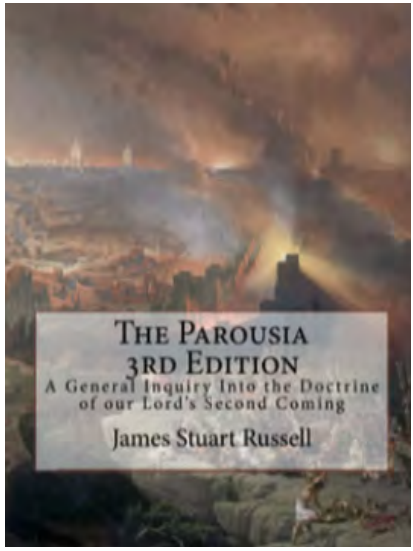
Originally published under the title Mary, Mary Quite Contrary, this revised edition challenges modern egalitarian trends within Evangelical circles by affirming the biblical pattern of male eldership. Drawing deeply from the King James Version and the writings of classical Particular Baptists, Clarke argues that the eldership, as taught in the New Testament, is divinely ordained for spiritually qualified men only—"the husband of one wife" (1 Tim. 3:2).

With theological insight, personal conviction, and pastoral concern, the author explores key biblical texts (e.g., 1 Corinthians 11, 1 Timothy 2, Titus 1) and engages the cultural drift that has led many churches and Bible colleges to forsake their scriptural foundations. He also includes critical reflections from the Reformed tradition, excerpts from John Gill, and a fresh defence of the gender roles rooted in Creation and Christ's relationship with His Church (Eph. 5:23–32).

This work is not an attack on women but a call for obedience to the God-ordained order of the church. With chapters suitable for study groups, elders, and church members alike, this book provides clarity for those navigating today's theological and moral confusion.

"Watch ye, stand fast in the faith, quit you like men, be strong." – 1 Corinthians 16:13 (KJV)

THE PAROUSIA



James Stuart Russell

Book Review: The Parousia by James Stuart Russell

Foreword by Edward E. Stevens

The Parousia by James Stuart Russell is a seminal and courageous work that has stood the test of time as the cornerstone of Preterist eschatology. Originally published in 1878, this classic has not only endured but has gained renewed attention in recent years due to a growing hunger among Bible students for clarity on prophetic matters, especially those concerning the Second Coming of Christ.

The term "Parousia"—Greek for "presence" or "coming"—is used throughout the New Testament in reference to Christ's return. Russell's ground-breaking thesis is that this Parousia occurred not in some distant future, but in the First Century, culminating in the destruction of Jerusalem in AD 70. This view, known as Preterism (from the Latin praeter, meaning "past"), affirms that the major prophetic events traditionally expected in the future—Christ's return, the resurrection, and the judgment—were fulfilled in that

generation, just as Jesus and the apostles promised.

Russell's method is nothing short of rigorous. He painstakingly surveys every major New Testament passage referring to the Second Coming, including the most debated texts—Matthew 24, Acts 1:11, 1 Thessalonians 4, 1 Corinthians 15, and Revelation. Rather than treating prophecy with vague abstraction or speculative futurism, Russell insists on audience relevance and context, showing that Christ's promises were addressed to His immediate disciples and were meant to be fulfilled in their time.

One of Russell's most compelling contributions is his attention to the "time statements" in Scripture—verses that declare Christ's return to be "at hand," "near," or to occur before "some standing here shall not taste of death." These statements, he argues, are not to be spiritualised or deferred indefinitely, as is so often done in futurist frameworks. If Jesus and the inspired writers claimed such events would happen imminently and they didn't, the integrity of Scripture itself is called into question. The Parousia provides a faithful and reverent resolution to that crisis of credibility, affirming that Christ did return—in judgment upon apostate Israel, just as He foretold.

The Foreword by Ed Stevens adds significant value, tracing the historical and theological influence of Russell's work. Stevens notes that many modern theologians—including R.C. Sproul Sr., David Chilton, and Gary DeMar—have been profoundly impacted by Russell's insights, even if not all have embraced the full Preterist position. Sproul himself called The Parousia a book that "opened [his] eyes" to the radical redemptive significance of AD 70.

Stevens also highlights how The Parousia laid the groundwork for modern Full Preterism, addressing even the so-called "problem texts" like Acts 1:11 and 1 Thessalonians 4. Russell's handling of these passages is consistent and compelling, though Stevens rightly notes areas where Russell's treatment is either tentative or incomplete—especially on the Millennium of Revelation 20 and the nature of the

rapture.

Nevertheless, Stevens and other modern scholars have carried Russell's torch further, proposing a literal rapture of the faithful in AD 70, based not on silence or speculation, but on clear biblical "expectation statements." These statements describe what the apostles and first-century believers expected to see, hear, and experience at Christ's return—statements which, taken seriously, support a conscious, visible, and spiritual fulfilment of all that was promised.

Russell's exegesis of the Book of Revelation is particularly praiseworthy. He spends over 170 pages dismantling traditional futurist readings, showing how the book is saturated with immediate, localised, First Century relevance. He famously comments that the "key" to understanding Revelation has always been "hanging by the door," in the opening verses—those time indicators so often ignored.

In terms of scholarship, Russell's work is clear, measured, and reverent. His prose is Victorian in tone, but his arguments are modern in their theological acuity. He balances deep learning with devotional humility, always bringing the discussion back to the authority of Scripture.
Final Verdict

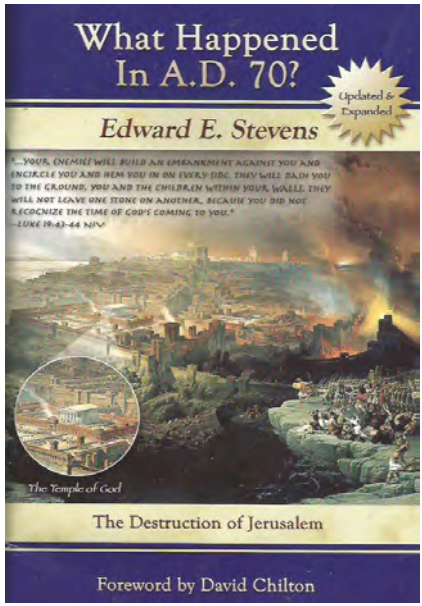
The Parousia is more than a historical curiosity or theological footnote—it is a revolutionary and faith-affirming work that challenges believers to take the Bible at its word. It strengthens rather than weakens the authority of Scripture, offering a coherent and compelling alternative to speculative futurism. For those willing to let Scripture interpret Scripture, and for any reader who seeks to understand the timing and nature of Christ's coming with both clarity and confidence, this book is indispensable.

Whether you are a curious student, a sceptic of modern prophecy charts, or a seasoned theologian, The Parousia will challenge your

assumptions, deepen your reverence for God's Word, and—if taken seriously—change the way you read the New Testament forever.

5 out of 5 stars – A timeless classic in biblical eschatology.Available as a PDF from BiertonParticularBaptists.co.uk

WHAT HAPPENED IN A.D. 70


What Happened In A.D. 70?
Updated & Expanded
Edward E. Stevens
"...your enemies will build an embankment against you and encircle you and hem you in on every side. They will dash you to the ground, you and the children within your walls. They will not leave one stone on another, because you did not recognize the time of God's coming to you."
—Luke 19:43-44 NIV
The Temple of God
The Destruction of Jerusalem
Foreword by David Chilton

Ed. Stevens
A Fresh Look at Bible Prophecy and the End of the Jewish Age

This thought-provoking book presents a compelling view of Bible prophecy that has helped countless readers make sense of difficult end-time passages. It offers a consistent, historically grounded interpretation that sheds new light on the Book of Revelation—making it far more understandable without compromising any essential doctrine of the Christian faith.

What Happened in AD 70? explores how a solid grasp of the

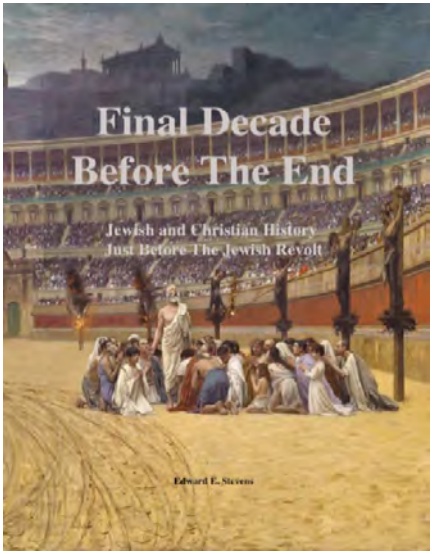
historical and cultural setting of the New Testament—what scholars call audience relevance—is key to interpreting its message rightly. Just as modern readers would struggle to interpret today's political cartoons or headlines centuries from now without context, so too we must immerse ourselves in the First Century world of Roman rule, Jewish expectation, and early Church persecution to understand the symbols and language of biblical prophecy.

At the heart of this work is the assertion that the Book of Revelation was written to the First Century Church and primarily concerned events that were imminent in their time—not ours. It served as a warning and a preparation for the coming "tribulation" and the judgment that fell upon apostate Israel in the destruction of Jerusalem in AD 70—the definitive end of the Jewish age.

This book also addresses pressing theological and apologetic concerns. It establishes the completion of the New Testament canon prior to the Jewish War, reinforces the divine inspiration of the New Testament against liberal criticism, and offers a more conservative stance on Scripture than many traditional views. It challenges the commonly held futurist framework and encourages readers to reconsider whether they are repeating the same errors as those who misunderstood Christ's first coming.

In introducing the Preterist view—the belief that many or all New Testament prophecies were fulfilled in the past—this book provides a clear alternative to the speculative futurism that has long dominated prophetic teaching. It calls readers to be like the noble Bereans, searching the Scriptures daily, Bible in hand, to see whether these things are so.
April 17,2010

FINAL DECADE BEFORE THE END



Ed. Stevens
First Century Events in Chronological Order
A Historical and Scriptural Reconstruction of the Last Days

Ever since the release of What Happened in AD 70? in 1980, there has been growing interest in the destruction of Jerusalem and its deep significance in Jewish, Roman, and early Christian history. In response to continued demand for more detailed analysis, this comprehensive volume offers a thoroughly documented chronology of first-century events—carefully pieced together from both Scripture and historical sources.

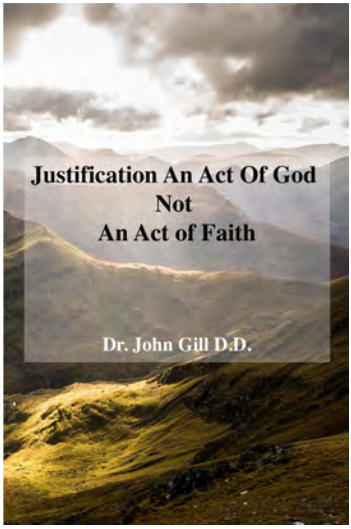
Drawing upon a wide range of ancient texts—from Josephus, Tacitus, and Suetonius to the Talmud, Church Fathers, Dead Sea Scrolls, and other apocryphal writings—this work seeks to answer vital questions: What exactly happened in the years leading up to AD 70? When did it happen? And how did these events shape the life and mission of the early Church?

In promoting the preterist view of fulfilled prophecy—especially in light of J. S. Russell's teaching on a literal rapture—this book addresses the increasing call for historical verification. What began in 2007 as a 21-page timeline grew into a 73-page manuscript in 2009, and now culminates in this far more expansive and robust account.

You'll trace Paul's missionary journeys, the establishment of churches across the Roman Empire, and the deliberate apostolic strategy to build a united, enduring Church. You'll discover how most of the New Testament—19 out of 27 books—was written in the final intense years before the Jewish War (AD 60–66), and how those inspired writings provide not only theological truth but also historical insight into the fulfilment of Jesus' own predictions.

Far more than a simple timeline, First Century Events in Chronological Order offers a powerful reconstruction of the unfolding last days, showing how the gospel went forth, the Great Commission was fulfilled, and the end-time prophecies of Christ were brought to pass in exact detail—within that very generation.
Edward E. Stevens
INTERNATIONAL PRETERIST ASSOCIATION
Bradford, Pennsylvania
April 17,2010
Available as a PDF from BiertonParticularBaptists.co.uk

JUSTIFICATION AN ACT OF GOD: Not an Act of Faith



Dr. John Gill

Alternatively Eternal Justification an Antidote To Fullerism Paperback – November 21, 2020

By Dr John Gill DD (Author), David Clarke (Editor)

This book treats the subject of Justification by faith and is Dr. John Gill's treatment of the subject as taught in his Body of Doctrinal and Practical Divinity in which he demonstrates that Justification is an Act of God and not an act of man's faith. It is written Abraham believed God and it was counted unto him for righteousness Gill shows that the 'it' that was counted to him for righteousness was the righteousness of Christ as it is to all who are justified by faith. Abraham believed God and by faith depended and believed all the promises of God, just as believers do in the Old and New Testaments. We are not justified because of the exercise of our faith as many Christian beliefs, but by believing in the person of the Lord Jesus Christ, which is an act of the new man, and a faith that draws assurance from the promises of God in the scripture.

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